GODS CONTROVERSIE WITH ENGLAND.

Or

A DESCRIPTION OF THE FEAREFVLL and lamentable eſtate which this Land at this preſent is in.

PREACHED AT PAVLS Croſſe vpon Trinitie Sunday, being *Iune* 11. *in the yeare of our Lord* 1609.

BY GEORGE WEBBE MASTER of Arts, and Preacher of Gods *word at Steeple-Aſhton in Wiltſhire.*

Amos 4. 12.

Thus will I do vnto thee O Iſrael, and becauſe I will do this vnto thee, prepare to meet thy God O Iſrael.

AT LONDON, Imprinted by *F. K.* for *William Leake.* 1609.

Alfred Provis

17...293

TO THE RIGHT WORSHIPFVL SIR IAMES LEY KNIGHT,

Atturnie of his Maieſties Court *of Wards and Liueries: And to* the vertuous, and truly religious LADIE his Wife, Grace and Peace from Chriſt Ieſus.

IT was far from any thought or expectation of mine (Right Worſhipfull and my ſingular good Patrons) that euer I, the vnworthieſt of many thouſands, (in ſinceritie of heart I ſpeake it) ſhould haue been called frõ my little Anathoth at home,

to bewray my weakenesse at the chiefest Watchtower in the Lād: much lesse was it euer in mine heart (the Lord, the searcher of mens harts, knoweth it) that this silly mite of mine, so simplie deliuered in the Pulpit, should haue presumed to haue come into the presse. An hundred almost there are, that with my soule can witnesse, how much it went against my heart, to heare of any motion tending thereunto, what offers and proffers I refused, and how to the great discontentment of diuers mine especiall friends, I returned home into the countrey, giuing them a flat deniall to their importunate request, and (as to mee it seemed) vnreasonable. Since my comming home I haue been set vpon afresh, by the many importuning letters of some of my well

well affected friends in the Citie (moued, I confesse, more by affection, then by reason thereunto; for what one thing is there in this poore copie, that should deserue to make it publike?) that I would satisfie their request, whom no request of mine to the contrarie could satisfie, in sending to them the copie of these my rude & raw Meditations, which otherwise they threatned to put in print in more indigested manner, out of some vnperfect copies which they had taken by note. At length I yeelded; but so as they do which cannot chuse, to please others by displeasing mine owne selfe. If these my simple labours may doe good to any one, euen of the meanest and least of Gods children, I shall not bethinke the publishing of the same, notwithstanding the

manifold cenſures and diſgraces of captious Readers, which by the doing hereof, I know before hand, I ſhall expoſe my ſelfe vnto. This poore Sermon wanted not many aduerſaries before it came into the pulpit, and therefore it can expect no leſſe now it hath been in the preſſe: But I haue hardened my face againſt ennie, detraction and cenſure, & ſet mine eye herein to Gods glorie, and not mine owne eſtimation. The matter contained in this little Treatiſe, as in my iudgement in making choice hereof, it did well befit the time, and place, and people, to whom I was to ſpeake: So (had it come thorow ſome skilfull workmans hand) it could not but haue bin exceeding profitable for all ſorts of people in this our age and land, to reade & meditate vpon.

How-

How soeuer it ſhall be liked at the Readers hands, ſure I am, it was not much diſliked by the hearers: and now here it is; ſet forth with no other coat, then wherewith it was clothed in the pulpit, without addition or detraction, or alteration, but in euery circumſtance thereof, as neare as my pen could be the regiſter to my tongue. Manie reaſons there are, ſince that theſe my abortiue fruits are come abroad, that moued me to dedicate them vnto your Worſhips. Firſt the ſubiect or matter it ſelfe herein contained: It being a caſe, of cõtrouerſie & matter of iudgement, how could it find a better Patrocinie, then to come forth vnder your protection, who haue been your ſelfe both heretofore a Iudge, yea Lord chiefe Iuſtice in his Maieſties Realme of Ireland, a zealous

zealous and vpright Iudge, eſpecially in the controuerſies of the Lord, as the Church of Ireland to Gods glorie, and your euerlaſting praiſe doth teſtifie; and now alſo (and that moſt iuſtly) are a Iudge in one of Gods moſt eſpeciall iudgement ſeats in this Land, to ſee that the Orphans and fatherleſſe may not ſuffer wrong. Secondly, ſeeing that your Worſhip is lately ſeaſed with the patronage of that Church, to which as Paſtor, though vnworthie, I owe my ſelf & only ſeruice, I could not but congratulate your entrance into the ſame with this poore preſent; poore, I confeſſe, if you looke into the ſubſtance of it; but my hope is, that it ſhall find acceptance with you, though in it ſelfe it be but as the widowes mite. And as for you (Madam) I haue made bold likewiſe

wiſe to mention your name in this my Dedication, that I might in ſome ſort teſtifie mine vnfained thankfulnes for the many fauors which I haue receiued at your hands, and for that great encouragement which you haue giuen both to me and others my fellow brethren in our Miniſtrie heere in this part of our country, by your preſence at our Sermons, defending of our iuſt cauſes, ſtirring vp of our Auditors, and making your ſelfe and your familie a worthie paterne and example of all Chriſtian duties. Vnder both your names (as vnto you both in many duties I am bound) I ſend this little Treatiſe to ſee the world. The bleſsing of the Lord go with it vnto all thoſe that with religious hearts ſhall reade the ſame. The Lord giue that ſucceſſe to

his

his Doctrine in theſe leaues, now it is printed, as their perſwaſion was it would, who perſwaded me to haue it printed: ſo ſhall it be double printed in their hearts. And the God of mercies powre vpon you both the riches of his mercies, he make you inſtruments of his glorie heere on earth, to the good of his Church, and veſſels of glorie to your endleſſe glorie in the kingdome of heauen.

Steeple-Aſhton the 7. of *Iulie*, 1609.

Your Worſhips in all Chriſtian duties to be commanded,

George Webbe.

GODS CONTROVERSIE WITH *England.*

HOSEA 4. 1, 2, 3.

1. *Heare the Word of the Lord yee children of Iſrael; for the Lord hath a controuerſie with the Inhabitants of the Land, becauſe there is no Truth, nor Mercy, nor Knowledge of God in the land.*
2. *By Swearing, & Lying, and Killing, and Stealing, and Whoring, they breake out, and Blood toucheth Blood;*
3. *Therfore ſhal the Land mourne, and euery one that dwelleth therin ſhall be cut off, with the Beaſts of the field, and with the Fowles of the heauen; and alſo the Fiſhes of the ſea ſhall be taken away.*

THE *thrice* glorious and euer bleſſed *Trinitie*, (whoſe memorial this day the *Chriſtian* world celebrateth) Gen. 1. 26. 27.

Gen.2.15. 16. 21, Genes.3.21. Genes.5.4. Genes.8.1. Genes.17.17. Deut.7.7.

teth) as *Before* the creation of *Man*, it did prouide all things necessarie for his sustentation; and *In* the creation of him, did create him after *his owne Image*, for imitation; and *After* the creation of him, did follow him with blessings manifold, for his comfort and consolation: So likewise after his *transgression* hee did not leaue him nor forsake him, but after *diuers* manners, at *sundrie* times gaue him diuers means for his instruction. Thus dealt hee with *Adam* and his posteritie *before* the *floud*, with *Noah* and his family *in* the *floud*, with *Abraham* and his seed *after* the *floud*; whose *seed* he selected and culled out, as it were, from all the nations of the earth vnto himselfe, *not because they were more in number thē other people, for they were the fewest of all people*; neither because they were more mightie then other people, for they were but bond-

bondſlaues to the Egyptian Princes, ſeruing them in bricke and clay: But becauſe *Hee had a loue vnto them*, therefore made he thē *his chiefeſt treaſure aboue all people, a kingdome of Prieſts and an holy nation.* To them he gaue his *Lawes*, with them he made the couenants, amongſt them he placed his Arke, his Mercy-ſeat and Table of the *Teſtimonies: Hee dealt not ſo with any other Nation, neither had the heathen knowledge of his Lawes.* But they vnkind requited all this his kindneſſe with rebellion, *they forgate the works of God, and refuſed to walk in his commandements, they prouoked him to anger with their owne inuentions, and moued him to wrath with their grauen Images.* Yet did not hee preſently forſake them, but ſent his Prophets early and late vnto them, to ſee if by any meanes he might reclaime them: But ſo deepely were they plunged in rebellion,

Exod. 1. 14. Deut. 7. 8.

Exod. 19. 5. 6.

Rom. 9. 4.

Deut. 11. 9.

Pſal. 147. 20.

Pſalm. 78. 7.

58.

Ierem. 7. 13.

Ieiem.6.10.

bellion, that they contemned his words, deſpiſed his Prophets, would not be allured by his mercies; nor terrified by his threats; and therfore at the laſt the Lord was faine to take another courſe in hand; ſeeing that he could doe no good with them by his Prophets, whom as his *Aduocates* he had ſent vnto them, he taketh the matter into his owne hand, and by way of iuſtice doth proceed againſt them.

The ſumme and coherence of the words.

One of which kinds of his proceeding with them in *genere iudiciali*, is heere in liuely manner deſcribed in theſe words, which at this time (right Honorable, right Worſhipfull, and beloued in our Lord and Sauiour *Chriſt Ieſus*) I haue read vnto you; wherein you may behold a *Plea*, or cõtrouerſie of Almighty God with the men of *Iſrae.*; vnto whõ, when for ſome long ſpace already, he had ſent his Prophet *Hoſea* with

with reaſonable conditions of peace, but they would none of them; to moue them to a *parle*, but they would not heare them: now (when hee ſaw no other meanes would preuaile) he ſummoneth thē by the ſame his Prophet into his court of Iudgemēt, entreth an *Action*, proſecuteth it, and proueth it againſt them, and ſo finally giueth iudgement on them. *Summoneth* them vnto his court [*Heare the word of the Lord ye childrē of Iſrael:*] *Entreth* his Action againſt them [*the Lord hath a controuerſie with the inhabitants of the Land:*] *Proſecuteth* it in the ſeueral branches of it [*there was no truth nor mercie, nor knowledge of God in the Land*, But *ſwearing, lying, and killing, and ſtealing, and whoring:*] *Proueth* it by their continuall [*breaking out, and blood touching blood:*] *Giueth ſentēce* vpon them for it: *Therefore ſhall the Land mourne, and euery one that*

dwelleth therein ſhall be cut off, with the beaſts of the field, and with the fowles of the heauen, and alſo the fiſhes of the ſea ſhall be taken away.

The Diuiſion.

In the words themſelues, (as in all other ſuch like courſes of Iudgemēt) three eſpecial circumſtances offer themſelues to bee conſidered of vs.

1 *A Proceſſe* or *Citation.*
2 *An Action* or *Declaration.*
3 *A ſentence* or *Cōdemnation.*

The *Proceſſe* or *Citation* is a Summōs, calling ſome vnto their anſwere, in theſe words; *Heare the word of the Lord yee children of Iſrael.* The *Action* or *Declaration* containeth a *Bill* of complaint againſt thoſe, who are called vnto their anſwere, in theſe words; *The Lord hath a controuerſie,* &c. The *Sentence* or *Condemnation,* is the iudgement which is giuen againſt thoſe, who heere being called vnto their anſwere, were conuicted in their anſwere, in theſe

theſe words; *Therefore ſhall the Land mourne*, &c.

The Subdiniſion.

In the firſt of theſe three, *viz.* The *Proceſſe* or *Citation*, is ſet downe: 1 The *Summons* citing, in the word [*Heare.*] 2 The *Seale* or authoritie of the ſummons, by vertue whereof it did cite, and that was (the *word* of the Lord) *Heare the word of the Lord.* 3 The people cited, and they are the Iſraelites: *Heare the word of the Lord yee children of Iſrael.* 1

In the ſecond, *viz.* The *Declaration*, is propoſed: 1 A generall *Accuſation.* 2 The particular *Action* or *Information.* In the generall Accuſation we may behold 1 *The Plaintif.* 2 *The Defendant.* 3 *The Plea.* The *Plaintif*, *God:* The *Defendant*, *the inhabitants of the Land.* The *Plea*, *A controuerſie*; *The Lord hath a controuerſie with the inhabitants of the Land.* The *particular Action* or *Information*, heere laid in againſt them is two- 2

fold. 1 *An Action of Debt:* 2 *An Action of Treſpaſſe.* The Action of *Debt* commenced againſt thē, is for the forfeiture of three eſpeciall *Bands:* 1 Of *Truth, There was no Truth.* 2 Of *Mercie, There was no Mercie.* 3 Of *Knowledge, There was no Knowledge of God in the Land.* The *Action* of *Treſpaſſe* put in againſt them, doth conſiſt of diuers branches. The 1 is an *Action* of [*Periurie*] againſt their often, idle, and wicked ſwearing. The 2 of [*Hypocriſie*] againſt their lying, and diſſembling. The 3 of [*Batterie*] againſt their killing, and iniurious dealing. The 4 of [*Fellonie*] againſt their ſtealing and deceiuing. The 5 of [*Bawderie*] againſt their beaſtlineſſe and whoring. The 6 of [*Inſolencie*] againſt their vntamed nature, euer *breaking* out. The 7 and laſt, of [*Crueltie*] Their ſinnes were bloodie, *blood touched blood.*

3 In the third and laſt part, *viz.* the

the *Condemnation*, ſentence is giuen on ỹ Plaintifs ſide, againſt the Defendant, and that moſt fearful: 1. Againſt the very *ground* they went vpon; *Therfore the land ſhall mourne.* 2. Againſt the *people* that dwelt therein, *Euery one that dwelleth therin ſhal be cut off.* 3. Againſt the *beaſts* they fed vpon; *The beaſts of the field ſhall be cut off.* 4. Againſt the *fowles* aboue them; *The fowles of the heauen ſhal be cut off.* 5. Againſt the *fiſh* in the ſea beneath them; *Alſo the fiſhes of the ſea ſhall be taken away.*

A Corrolarie.

So that if now you would take a generall ſuruiew of all theſe words together, you may behold a liuely deſcription of a iudiciall forme of proceeding, or courſe of law. The [*Court*] wherein this cauſe is pleaded, is the *Court of Conſcience*; the [*Iudge*] *God*; the [*Crier* to the Court] *Hoſea*; the [*Atturnies* in this Court, the *Prophets*;] the [*Witneſſes*] the *world and*

the conſcience, the [*Plaintif*] *God*, the [*Defendant*] *Iſrael*; *Iſrael*, not one man in particular, but all in generall. And they are heere indited not of one, but of many, and thoſe capitall tranſgreſſions. They are put to their Triall, the witneſſe is manifeſt about them, verdict is giuen againſt them, and iudgement denounced on them. Firſt, againſt their bodies: ſecondly, againſt their land: thirdly, againſt their goods and chattels.

The Apologie for the text.

And this I take to be the true ſenſe & proper meaning of theſe words: A Scripture very neceſſarie for theſe times, and well befitting this preſent Auditory: which albeit, to them whoſe wittes are longing after quiddities, it may ſeeme a text too copious: to them whoſe eares are liſtning after nouelties, it may ſeeme a text too triuiall: and to them whoſe hearts are hearkening after pleaſing things, it may ſeeme a text too plaine,

plain; yet I doubt not, but to thoſe which come with willing minds to learne, it will proue very profitable; neither, I hope, ſhall this ſeeme preiudicious to my preſent purpoſe, that theſe ſame words haue been often taught, peraduenture vnto your eares, and by a zealous and learned Diuine of this Citie, together with the whole firſt part of this Propheſie, penned vnto your hands: Seeing that (as *Origen* ſpeaketh) the Scripture hath this priuiledge aboue all other writings, that it is *profunditas immenſurabilis, a bottomleſſe gulfe, and vnexhauſted treaſure.* For howſoeuer other riuers by often drawing from thē, may be drawen drie: other bread by often cutting may haue none left: other *oyle* by much powring may bee powred all out: other *wine* being drawen out often, may degenerate into *lees*: yet this *Riuer* of life, the *word of God*, is like

Iohn Downams Lect. vpon Hoſea.

Origen.

Iohn 4. 14.

Ioh.6.31. the great *Ocean*, which the more it *floweth*, the more it *aboundeth*: This *Bread of life*, is like to thoſe

Matth.14.19. *fiue loaues and two fiſhes*, Matth. 14. 19. the more whereof was *broken*, the more *fragments ſtill remained*: This *Oyle of grace* is like

2.King.4.4. the *Shunamites oyle*, 2.King.4. the more it was powred out, the more it encreaſed: This *Wine of the Spirit*, is like that wine at *Cana* in

Iohn 2.10. *Galile*, which (witnes the ἀρχιτρίκλινος, or maſter of ỹ feaſt) did reliſh better at the laſt then at the firſt. Heere is a Riuer, wherein (as an ancient Father ſaith) *the great Elephant may ſwimme, and the fiſhes may play, and the lambe may wade.*

Hieron. in prolog. ad Galeatum. And (as *Ierome* in his Prologue *ad Galeatum* doth profeſſe) *In hac domo Dei offert quilibet quod poteſt*, In the building of the ſpiritual houſe of *God, Euery one bringeth that which he is able: ſome bring*

Exod. 33. *gold, ſome ſiluer, ſome precious ſtones, ſome pearle, ſome blew ſilke, ſome*

ſome purple: It is well for our part, if we bring but blew ſilke or badgers skins. I ſtand not here like a ſmoothing *Rhetoriciã*, to apologiſe for my ſelfe: I haue not thruſt my ſelfe hither into this place, neither am I hither come to preach my ſelfe, heere in this place: the cauſe I haue in hand is Gods; and therefore you (right Honorable) whom God hath vouchſafed his own name vnto here vpon earth, with reuerence attend it: It is a caſe of iudgement, and therefore you (moſt worthie Iudges) may liſten to it: It is a *Controuerſie*, and therefore you (moſt skilfull Lawyers) may take notice of it: It containeth matter euen of ciuill duties, and therefore (ye Citizens) may fitly learne it: It is cõcerning all the inhabitants of the Land, and therefore all both high and low, rich and poore, both of city and coũtry, hearken vnto it; for ſo the Prophet *Hoſea*, & Lords crier in

Pſalm. 82. 6.

in this his Court Iudiciall, in the forefrõt of ỹ text doth proclaime it, *Heare the word of the Lord.*

Heare the word of the Lord.

The Summon vnto this Court.

AS vpright Iudges in their courts of iudgement, do not proceed to ſentence before ſuch time as by their writs they haue cited, or by their Clerkes ſummoned the parties, in whoſe cauſe they iudge, to come into their Court, to heare what can be ſaid againſt them, and what they can anſwere for themſelues: So the Iudge of Iudges, the ſupreame Iudge of *Heauen* and earth, in his iudgements with the ſonnes of men, doth not at any time giue ſentence definitiue forth againſt them, before by his writs he hath cited them, & by his criers ſummoned them to come into his courts, to plead their cauſe before him. According to Gods diuers courts, he hath his diuers criers. The Lord hath his court of [*Commen*

The diuers criers in Gods diuers Courts.

mon pleas] and there *All* his Creatures are his Criers: he hath his Court of [*Requests*] and there his Mercies are his Criers: hee hath his court of [*Kings Bench*] and there his Iudgements are his Criers: hee hath his court of [*Wards*] and there his Fauours are his Criers: hee hath his court of [*Chauncerie*] and there his *Prophets* are his Criers: hee hath his great Court of [*Star-Chamber*] his Tribunall ſeat of doome, and there an *Angell ſhall be* his Crier, witnes that, Matth. 24. 31. *Hee ſhall ſend his Angels with a great ſound of a trumpet, and they ſhall gather together his Elect from the foure Winds, and from the one end of Heauen to the other.* By his Creatures, he calleth vpon vs for to know him: by his Mercies hee warneth vs to loue him: by his Fauours he encourageth vs to depend vpon him: by his Iudgemēts he crieth vnto vs to feare him: by his

Matth. 24.31.

his Miniſters he calleth on vs to heare him: by the voice of an *Angell* he will ſummon vs one day to appeare before him, to receiue our reward from him. By the crie of his creatures, he ſpeaketh vnto al, *for their ſound is* gone *throughout* all the world, *and there is no ſpeech nor language where their voice is not heard.* But becauſe this crie of the creatures can do ſo little good with many, *who when they know God, haue* no care to *glorifie him as God*; therefore God in the next place ſendeth out his letters of *entreatie*, to allure them by the crie of mercie: and when this will not ſerue, he ſendeth his Miniſters with *Sub-pœnas*, for to ſummon them; and if that will not ſerue, he ſendeth foorth the *Attachments* of his iudgements to apprehend them: and if none of theſe wil ſerue to winne them, then commeth forth a dreadfull *Execution* againſt them.

Pſalm. 19. 3. 4.

Rom. 1. 21.

He

He doth not preſently bend his bow, not preſently whet his ſword, not preſently pronounce ſentence, when ſinners do offend him: but firſt commeth downe, to ſee *Whether they haue done altogether according to that crie, that is come vp vnto him; and if not, that he may know.* And whē he findeth it too too manifeſt, he doth not preſently ſhew martiall law forth vpon them, without any further triall of them, but by the often ſummons of his Meſſengers, hee citeth them to his court to make anſwere for thēſelues, why iudgemēt ſhould not paſſe vpon them. And although at the firſt they make default in their appearance, he doth not preſently ſend forth a *Corpus capias* to attatch them: but ſummoneth them againe, or whatſoeuer Proctors or Atturnies would ſtand out for them, witnes that of *Michah*, chap 6.2. *Heare yee mountaines the Lords quarrell,*

Doct.

Geneſ. 15.21.

Michah 6.2.

quarrell, and yee mightie foundations of the earth; for the Lord hath a quarrell againſt his people, he will plead with Iſrael.

Reaſon. And the reaſon of this his dealing with the ſonnes of men, is his well approuing of that law of nature, and thoſe iudiciall courſes of proceeding, which *Nicodemus* a Counſeller amongſt the *Iewes*, ſo much, and that ſo iuſtly too, did ſtand vpon, Ioh. 7.51. *Doth our law condemne a man, before it heare him, and know what he hath done?* As if it had been to iudgement preiudiciall, to iudge of any without a triall; for (as an heathen man could ſay) *Qui parte ſtatuit aliquid inaudita altera, æquum licèt ſtatuerit, ipſe iniuſtus fuerit:* He *which giueth ſentence, one parties tale being told without hearing of the other, though the matter bee iuſt which hee doth decree, yet the decree it ſelf ſo raſhly made, cannot be but vniuſt.* Which thing, ſeeing

Iohn 7.51.

Seneca.

ing by the inſtinct of nature, mē, if they be not altogether void of nature, haue an eſpeciall care to obſerue; the Lord our God, who is the GOD of nature, by no meanes would peruert the courſe of nature. *Farre be it* (ſaith *Abraham*) *from him the doing of this thing, to ſlay the righteous with the wicked; ſhall not the Iudge of all the world do right?* Yea our God cannot but do right, for *Summum ius* with him, which with mē is *Summa iniuria*, is but right with him: hee might (and who could ſtop him?) vſe *Martiall law* againſt vs, ſo ſoone as wee offend him: hee might (and who might once controule him?) like *Draco*, write his his lawes in blood vpon vs ſinfull wretches, ſo ſoone as wee diſpleaſe him: he might (and who could thē auoid him?) come with an *Outlawrie* foorth againſt vs, whiles the ſinne is in our hearts, as hee did to *Nebuchadnezzar* whiles

Geneſ. 18. 25.

Dan. 4. 28.

whiles ỹ word was in his mouth; yet (O the tender mercie of him the God of *Mercie!*) He neuer ſpoileth before he ſpareth, neuer ſmiteth before he citeth, neuer condemneth before he heareth, that men might be without excuſe, and none might renue this plea vpon a writ of falſe impriſonment. Thus dealt he with the old world, thus with *Sodom* and *Gomorrha*, thus with the children of *Iſrael* heere in this place, and thus with euerie one of vs from time to time.

Geneſ. 6.
Geneſ. 18.

Vſe 1. Which as it may ſerue for our vſe to make vs admire the rich mercies of our great God, whoſe chiefeſt title may well be *Pater miſericordiarum*, A Father of mercies, whoſe Princely *Scutchion* is *mercy and righteouſnes kiſſing each other*, and whoſe *Herald* doth wel proclaime before his face, *Dominus, Dominus, fortis, miſericors, The Lord, ſtrong, merciful and gra-*

Exod. 34. 7.

tious,

tious, ſlow to anger, abundant in goodnes & truth. So likewiſe may it be a ſpurre vnto vs, vpon the due conſideration of his, ſo great a patience to pricke vs forward vnto repentance, that by the crie of his creatures, which continuallie we do behold, we would bee brought to acknowledge him: by the crie of his mercies, wee would be induced to loue him: by the crie of his iudgements, we would be moued to feare him: by the crie of his meſſengers, wee would be brought to heare him reuerently, leſt his crying wrath breake out againſt vs outragiouſly; whiles God calleth vpon vs by his Prophets, let vs heare him; whiles by the crie of his Miniſters we be called to repentance, let vs hearken vnto thē; for their meſſage is not their own, but the Lords: It is his goodnes to ſend them, in his name they come vnto vs; the ſeale and authoritie of 2

their crying is, *Heare the word of the Lord.*

The word of the Lord.

The ſeale or authoritie of the former ſummons. 2. King. 18. 19.

WHen *Rabſhekah* that railing Herald of the King of *Aſſur*, was proclaiming his defiance againſt *Ieruſalem*, in the daies of the good King *Hezekiah* King of Iudah, he reckoned this as good as cannon-ſhot to race downe all their walles, that in ſo big words he ſpake vnto them, *Heare the words of the great King, euen the King of Aſſur.* But this Herald of the Lord of Hoſts, *Hoſea* the Crier heere vnto the Court of heauen, commeth with an higher note, and more full of power: *Heare the word of the Lord. The word not of a King, or a great King only*, but *the word of him that is King ouer the greateſt King, Rex Regum, & Dominus Dominantium, King of Kings, and Lord of Lords.* This was the ſeale of his proceſſe:

proceſſe: this was the authoritie of his Summõs, he called not vpon them in his owne name, but in the name of the great *Iehoua*; the *words* were not his owne, but the words of the Lord: *Heare the word of the Lord.*

God ſpeaketh not immediatly by himſelfe, but by his Prophet.

And yet theſe words were not ſpoken to them immediately by the Lord, but by the miniſterie of his Prophet: God came not *downe to them*, to ſpeake with his owne mouth vnto thẽ, as he did ſometimes to their fathers vpõ mount *Sinai*, for *they were not able to endure ſuch kind of ſpeaking*, but *they that heard excuſed themſelues, that it ſhould not be ſpoken vnto thẽ any more, but ſaid to Moſes, talke thou with vs, and we will heare, but let not God talke with vs, leſt wee die.* But God ſpake vnto them by his Prophet, a man of themſelues, and like themſelues, and yet the words here ſpoken, are not called the words of ~~the~~ Prophet ~~which~~ did

Exod. 20. Hebr. 12. 19.

Exod. 20. 19.

did ſpeake them, but *the word of the Lord*, which did direct the Prophet in the ſpeaking of them.

Doct. *The voice of Gods Miniſters in the preaching of the word, is Gods owne voice.*

To teach vs, that the words of the Prophets are Gods meſſage, the preaching of the Word is Gods embaſſage, the voice of Gods Miniſters in the deliuerie of the word of God, is to be reuerenced and receiued, not as the words of a mortall man, but as the words of the euerliuing God. The Prophets in old time ſpake not

2. Pet. 1. 20. vpon τῆς ἰδίας ἐπιλύσεως, vpon any priuate motion, but as they were inſpired from aboue: neither doe the Miniſters of the word (ſo long as they preach the word aright) ſpeake τῆς ἰδίας ἐπιλύσεως, of their owne priuate motion, but it is *the*

Matth. 10. 20. *Spirit which ſpeaketh in them: Hee*

Luke 10. 16. *which heareth them, heareth mee*, ſaith Chriſt our Sauiour, *and hee that deſpiſeth them, deſpiſeth me.* And againe, for the more terror of deſpiſers, and authoritie of his Miniſters,

Ministers, hee telleth them thus: *Whosoeuer will not receiue you, nor heare your words, shake off the dust of your feete against such a one, and it shall be a witnes against him.* Matth. 10.14.

And yet, good Lord, *who will beleeue our report!* who regardeth our message! euery politique *Achitophel* shall be regarded when he speaketh, and his word reckoned as *Oracles:* euery scenicall *Orpheus* shall bee flocked vnto, and bee able to draw stones and towers after him, whē he acteth: euerie gay apparelled *Herod*, though he haue nothing in him but the outside of greatnesse, shal be applauded when he speaketh, and his words must be the voice of God, and not of man: but *Esay* may lift vp his voice like a trumpet, who will heare him? Let *Dauid* play vpon his neuer so well tuned Cymbals, who regardeth him? Let *Paul* rapt vp into the third heauen, preach Christ Iesus,

Vse. Esay 53.1. *The lamentable contempt both of the word preached, and of the Preacher.*

who reuerenceth him. The word of God is a reproch vnto men, they haue no delight in it. And this want of delight in the meſſage, maketh the Meſſengers to be deſpiſed. Are not Gods Criers reckoned, but as *Caſſandraes* propheſies; his Embaſſadors worſe then *Iuſtinians* Orators, no better then the *very filth and of-ſcowring of all things vnto this day*. Euery curſed *Tobiah*, and *Samballat* is enuying at our ſpirituall buildings, euery ſcoffing *Michol* maketh a ieſt of our preachings, euerie ſacrilegious *Ammonite* is clipping of our garments, euery preſumptuous *Corah* and *Abiram* is carping at our preferments. It is reported in Eccleſiaſticall hiſtories, that at what time as *Conſtantine* that worthie patrone of the Church, had inueſted the poore diſtreſſed Miniſters of ỹ Church, with temporall patrimonies and reuenues, a voice was heard from heauen,

1. Cor. 4. 13.

Nehem. 4. 1.

2. Sam. 6.

2. Sam. 10.

Numb. 16.

Euſeb. in Eccleſiaſt. hiſt.

heauen, crying thus: *Hodie venenum cecidit in Eccleſiam, This day is poiſon fallen into the Church.* How true this voice was, or whether there were any ſuch voice or no, I ſtand not heere to make inquirie: the effect indeed in many, approued it to be too true. But ſ men of this our age haue found a remedie for that, and haue giuen vs Treacle enough to purge out all this poiſon, which hath neuer ceaſed, vntill it hath extracted almoſt bowels and all: what the Palmer worme Papiſt with his *Impropriations*; and after him the Graſhopper Atheiſt, with his *Preſcriptions*; and after him the *Canker-worme* patrone with his *Reſeruations*; and laſt of all the *Caterpiller* cormorant with his illuſions; the patrimonie of the Church like *Pharaohs* goodlie kine, hath bin deuoured by leane, ill fauoured, hungrie nunſcions, and made like the diſcent of *Nebuchad-*

Ioel. 1. 3.

Geneſ. 41. 27.

Daniel 2. 31. 32. 33.

buchadnezzars image, from Gold to Siluer, from Siluer, Brasse, from Brasse Iron, and from Iron Clay. Hence is it that the word of the Lord is no more regarded, because the Messengers thereof are so much contemned. But heere I thinke silence to be the best complaint, where the only remedie must be patience. And so I come to the parties here cited, to heare the word of the Lord: and they are the Israelites: *Heare the word of the Lord yee children of Israel.*

Yee children of Israel.

The people summoned to heare.

BY the *Children of Israel* heere are meant inclusiuely, all that posterity that came of *Iacob*, who for his wrestling with God, as may appeare, Genes. 32. had the name of *Israel* giuen vnto him: but more expresly the ten Tribes, which reuolted in the daies of *Rehoboam* from the regiment of *Iudea*, who more properlie and peculiarly

Genes. 32. 28.

peculiarly in the Scriptures, are called by the name of *Iſraelites*. To theſe more eſpecially was our Prophet ſent, and to theſe principally doth he heere direct his ſpeech.

And theſe he doth not heere call vpon by their *Appellatiue names*, but by way of circumlocution; he doth not ſay, *Heare ye Reubenites, Gadites*, &c. according to their proper Tribes: neither in generall doth he cite them in the *Concrete*, *Audite Iſraelitæ*, *Heare yee Iſraelites*: but in the *Abſtract*, *Audite filij Iſraelis*, *Heare ye children of Iſrael*. His maine drift and purpoſe herein being, by putting them in mind of their pedigree, to put them in mind likewiſe of their predeceſſors pietie, and ſo to make them aſhamed of their owne apoſtaſie, who were ſo far degenerated from thoſe religious men, of whom they were deſcended: as if he ſhould haue ſaid, *Remember*

Why the Prophet calleth this people by the name of their religious forefathers.

Remember your ſelues, you are the poſteritie of Iacob that pleaſed God; you are deſcended lineally from the holy Patriachs, you are the ſeed of the faithfull, which God did ſelect vnto himſelfe aboue all other nations of the earth; vnto you were the Couenants giuen, and the Law and the promiſes. God hath not dealt ſo with other nations, as he hath done with you, and therefore you aboue all other people, O yee children of Iſrael, heare the word of the Lord.

Doct.
The examples of holy and religious Predeceſſors ought to be imitated.

Giuing vs thereby to vnderſtand, what a good thing εὐγενία is, to be borne of godly and religious parents: *Diis naſci* (ſaith *Ariſtotle*) *præclarum eſt, It is an excellent thing to be borne of great or noble men.* But much more truly may we ſay, *Piis naſci præclarum eſt, It is an excellent thing to be borne of godly men:* for albeit, *Pietas non eſt à natura, Godlineſſe or good nurture commeth not from our now corrupted nature*; neither do parents

Ariſtot. Ethic.

parents transfuſe with their ſeed, their vertues into the ſubſtance of their children; yet the parents pietie is a glaſſe for the childrens eye, a ſpurre to their feet, a copie to their hand.

Hence it is that the Lord himſelfe, Iſay 51.1. ſendeth theſe Iſraelites to the imitation of their religious predeceſſors: *Heare yee that follow after righteouſnes and ſeeke the Lord: Look vnto the rocke from whence ye are hewen, and to the hole of the pit from whence yee were digged: Conſider Abraham your father, and Sara that bare you.* And in the 35. of *Ieremie*, he commendeth the imitation of the *Rechabites*, and their treading in their fathers ſteps, promiſing them, that ſeeing they themſelues were ſo good patriſing children, they ſhould neuer want children, and thoſe good children too: *Ionadab the ſonne of Rechab ſhall not want a man to ſtand before me for euer.* And

Iſay 51.1.

Ierem. 35.

And by the ſame Prophet in another place, hee ſendeth vs to enquire after the old way; and leſt wee ſhould accept of euery *Old Way*, he ſendeth vs to the *Old good Way*: thereby ſhewing, that not euery old *Way* is to be followed, but the *old good Way*, and that ſo much the rather, becauſe it is *the Old Way*.

Ierem. 6. 16.

A good caueat to keepe vs within compaſſe in our imitation, who howſoeuer in their vertues we follow our predeceſſors, like *Aſcanius*, *Pone ſequens non paſſibus æquis*, Limping and halting, and lingering; yet ſo prone is our corrupt nature to imitate their infirmities, that *Fugienda patrum veſtigia diſcunt, & monſtrata diu veteris trahit orbita culpæ*, their crooked by-paths wee are quickly prone to follow, and to treade the plaine worne-path of their defect. Such imitators were there in the Court of *Alexander* the

Æneid. lib. 3.

Iuuenal.

the great, who becauſe *Alexander* went in his going ſomewhat forward, would needs imitate him in his ſtoopings, but cared not for imitating his valour. And ſuch at this day is the practiſe of the Papiſts, who in their mouths continually haue, *The Fathers, the Fathers*, and would ſeeme to bee Imitators of thē, but it is only in their ſtoopings. As for the good things in them, when they ſtand vpright, and do directly make againſt them, either with their *Index Expurgatorius*, they outrace them, or in their practiſe wil take no notice of them. Such likewiſe is the imitation of many yong Gentlemen now adaies, who imitate their parēts in their ſtoopings only, cleauing to their vices as by inheritance, and leauing their vertues as impertinent. Such kind of Imitators the Scripture calleth *an adulterous brood, and witches children*, and euery where it

Plutarch. in vita Alexand.

The Papiſts imitation.

The ordinarie imitation of our yong Gentlemen.

it obiecteth their parents vertues to their ſhame.

The dozing of the faſhion.

And yet alas, if we looke vnto theſe our times, where is religious imitation? in ſtead of imitating the religious footſteps of our forefathers, we are *full of the Eaſterne manners, and like the Philiſtims:* our imitatiō is for ſtrange faſhions, our *French*, our *Turkiſh*, our *Spaniſh*. our *Italionated* imitations. Be aſhamed of this, O England; and thou which ſettelt thē abroach at the firſt hand, this city *London*. Do other nations proue ſo apiſh? Are other countries ſo idle and *Camelion*-like in their imitations? If thou wilt needs turne Imitator, O let thine imitation be in another kind. Conſider the famous men at the beginning of the preaching of the Goſpell, and the fathers of whom we were begotten. *The Lord hath gotten great glory by them: They were memorable in their generations, and well*

Iſay 2. 6.

Eccleſ. 45.

well reported of in their ſeaſons. They haue left a name behinde them, and their praiſe ſhall neuer be forgotten. Where is now their zeale? where their integritie? where their hoſpitalitie? where their liberalitie: O theſe bee matters fit for imitation: follow them.

This is that which the Papiſt caſt in our teeth, and wherewithall the curſed Bandogs of the whore of Babel doe vpbraide vs; whoſe railing mouthes (if any *offa* might ſuffice their *Cerberus* iawes) many worthies of our age haue worthily ſought to ſtop, by their imitating, yea exceeding the worthy paterns of former times, in erection of Libraries, foundation of Hoſpitals, augmentation of Schooles, in countenancing & encouraging preaching Lectures (wherein this famous and renowned Citie, to the euerlaſting praiſe of it is renowned

Sir Thomas Bodlie.
Mr. Billet.
D. Whitgift.
The Counteſſe of Shrewesbury.
B. Ailmer.
Mr. Ruſſel.
The many Hoſpitals about London.

ned ouer all the world: yet for the more ſtopping of the mouth of the ſcandalizing enemie, for the more ample ſetting foorth of Gods glorie, and for the more incouragement of the ſucceeding poſteritie, let me deſire you, that you would more & more aboũd.

Numb.25. 11. O let ſome zealous *Phinees* ſtand vp amongſt our Princes in this lukewarme age, to cruſh the head of euery where aſpiring ſinne. Let

Luke 7.5. ſome good *Centurion* amongſt our Nobles, ſtand vp and ſhew

1.Sam.25. 18. his loue vnto our Nation, I will not ſay in building, but in well prouiding for thoſe Synagogues which are already built. Let ſome

2.King.6.1. good *Abigail* amongſt you (Ladies) out of your ſtore and plentie, prouide ſome preſents of parched corne, or few raiſins, for the little *Dauids* that fight the battels of the Lord. Let ſome good

Iudg.3.9. *Eliſha* amongſt you (Biſhops) come forth and take pitie vpon the

the children of the Prophets, and ſeeing the place is too litle for the great encreaſing ſeed-plot of the Church to liue in, go to *Iordan*, and take thence a beame to enlarge the place of their habitation. Let ſome good *Othniel* amongſt you (Iudges) driue out the *Cananites* that are ſuch prickes and goads vnto our ſides. Let ſome good *Elias* amõgſt you (Lawyers) come forth, and plead Gods cauſe againſt them that plead for *Baal*. Let ſome good *Zacheus* amongſt you (Aldermen) I will not ſay impart with halfe, but with a part of his goods vnto the poore. Let ſome good *Shunamite* amongſt the Commons of this ſo opulent and populous a citie come forth, and to that little chamber, and bed, and table and ſtooles, which at the charge of the Citie hath been ſo wiſely and prouidently of late prepared, for the mẽ of God that

1.King.18.21

1.King.18.21.

A very fit and conuenient chamber, with lodging conuenient prouided at the coſt of the Citie, for thoſe that come to preach at the Croſſe, but as yet no diet. 2.King.4.9. 10.11.

are ſent vnto you, make an addition of a little diet, as well as quiet, and allot alſo a portion of temporall food to thoſe, which ſo farre are ſet to breake the food of life vnto them. O let euery one of vs approue our ſelues good imitatours of theſe godlie deeds, which wee ſee others haue chalked out before vs. And let this ſuffice to bee ſpoken of the firſt part, *viz.* of the citation: come we now to the ſecond, *viz.* The *Declaration*; *The Lord hath a controuerſie With the inhabitants of the Land.*

Part 2.

The Lord hath a controuerſie.

The generall propoſition.

HEere is the generall Propoſition, containing in it the Declaration in this Court Iudiciall, wherein notice is giuen of a Suit in Law, wherein, the *Plaintif* is the Lord, & the Defendants the inhabitants of the Land, euen all the inhabitants of the flouriſhing

1. Circumſtãce.

riſhing Land of *Iſrael.*

And heere to begin with the Plaintif, we may behold a ſufficient cooling card to daunt the courage, and cut off all hope frō the Defendant: for if it had been one Iſraelite that had the ſuit againſt another, the matter had not been great, and peraduenture there might haue been an equall match: if it had been betweene the Aſſyrians and the Iſraelites, though they were their ſworne enemies, yet the fortune of the day might ſhine on them, as well as on the other. If it had been betweene a meane man, and one of their chiefeſt Nobles, if between their pooreſt begger and a King, though great cauſe there were of feare, yet ſome hope, becauſe ſome interceſſiō might be made. But in this caſe is no hope of help, no ſhadow of any comfort, heere is the Creator againſt the creature, *Hee that is high and ex-*

God the plaintif heere, how vnequall a match for the defendant.

cellent against him that is but dust and aſhes, Almightie God againſt poore Iſrael: and who then (think you) is moſt likely to be put vnto the worſt?

He cannot be fled from.

There is no way to eſcape him, for he hath his many Purſeuants, the Sword, the Famine, and the Peſtilence, yea Death it ſelfe to bring his Aduerſaries in. There is no place to hide from him, for *though they dig downe to hell* (ſaith the Lord) *thence ſhall mine hand take them; though they clime vp to the heauen, thence will I bring them downe; though they hide themſelues in the top of Carmel, I will ſearch them, and take them out thence; and though they be hid from my ſight in the bottome of the ſea, thence will I command the Serpent, and he ſhall bite them.*

Amos 9.2.3.

No place can hide from him.

There is no way to flie from him, for, *Whither ſhall I go* (ſaith *Dauid*) *from thy Spirit, or whither ſhal I flie from thy preſence? If I aſcend vp into heauen, thou art there,*

there, if I lie downe in hell, thou art there; let mee take the wings of the morning and flie into the vttermost part of the sea, yet thither shal thine hand lead mee, and thy right hand hold me: if I say, the darkenes shall hide me, euen the night shall be light about me, yea the darkenesse hideth not from thee, but the night shineth as the day, and the darkenesse and light are both alike. There is no Atturnie heere to plead for one, or Vmpire to decide the cause betweene them: for, (as one saith) *Idem Iudex, idem accusator, The same is the Iudge, the same the Plaintif, the same the Accuser.* Old *Ely* could tel thus much vnto his sonnes, 1. Sam. 2. 25. *If one man sin against another, the Iudge shall iudge it, but if a man sin against the Lord, who shall plead him?* There can no Bribe heere peruert the course of iudgement, for the Iudge himselfe is a God of *pure eyes, one that will not surely cleare*

Psal. 139. 7. 8. 9

No Atturnie can plead against him.

No vmpire can take vp the matter betweene them.

1. Sam. 2. 25.

No bribe can blind him.

Nahum 1. 3.

the innoeēt, nor take reward. There is no *Superſedeas* to bee granted out of this Court, for ſtoppage of proceeding: for though *Moſes and Samuel ſtood before mee* (ſaith the Lord) *yet cannot mine affection bee toward this people, caſt them out of my ſight, let them depart.* The ſentence of this Court is like the decree of the Medes and Perſians which cannot be altered.

No ſuperſedeas to ſtay him.

Ierem.15.1. Dan.6.15.

Doct.
A fearefull thing to haue God our aduerſarie.
Hebr.10.31.

So then, heere wee ſee what a fearefull thing it is to haue the Lord to bee our Aduerſarie, to haue him to plead againſt vs: *Horrendum eſt incidere in manus Dei viuentis*, It is an horrible thing to fall into the hands of the cuerliuing God. It is a fearefull thing to haue a mightie man to be our aduerſarie: it is a fearefull thing to fall into the hands of a man of power: but to fall into Gods hands, who is omnipotent, and can cruſh vs in pieces like a potters

potters veſſell, it muſt needs bee much more terrible. *Deus noſter ignis conſumens, Our God is a conſuming fire.* Fire is a deuouring and mercileſſe element; if it be before vs, nothing more comfortable; if vpon vs, nothing more conſuming: nothing more blunt then iron of it ſelfe; if it haue an edge put to it; nothing more ſharpe: nothing more cold then lead of its owne nature; if it bee melted, nothing more ſcalding: Nothing more mercifull then God in himſelfe; if hee bee prouoked, nothing more fearefull. Hebr. 12. 29.

O then what great folly will it be in vs, to make God our aduerſarie, and like the Giants of the old world, θεομαχίαν, to fight as it were againſt the King of heauen, to ſtand at ſtaues end with him in controuerſie? What madnes will it be for vs, with *Nimrod* and his preſumptuous followers, to raiſe *Vſe.* *Ouid. Metam. lib. 1.*

Gen.11.4.9. vp a *Pelion*, and *Oſſa* of our ſinnes, a tower of hatefull enormities, whoſe top may reach to heauen, when in the end it will proue the Babel of our confuſions: *There is no ſtriuing* (ſaith the Wiſeman) *with one that is ſtronger then our ſelues.* It is our wiſdome therefore to ſue vnto him with *Abraham, in forma Pauperis, O Lord I am but duſt and aſhes:* with *Dauid* to ſue out a pardon, *If thou, O Lord, ſhouldeſt bee extreame to marke what is done amiſſe, who ſhould bee able to abide it?* And to follow the counſell of the beſt Counſeller, our Sauiour Chriſt, which is, that we *ſhould agree with our aduerſary quickely, whiles yet we be in the way with him, leſt Death deliuer vs to the Iudge, and the Iudge deliuer vs to the Sargeant Satan, & this gaſtly Sargeant deliuer vs to the priſon and dungeon of hell: from whence we may not come forth, vntill wee haue paid the vtmoſt farthing*; and that

Ecclef.6.10.

Gen.18.27.

Pſalm.

Mat.5.25,26.

that will neuer bee. Preſume not then vpon Gods mercies, and his long forbearance. Sinne is a prouoking thing, it made Gods Spirit to ſtriue (as it is, Gen. 6. 3.) with man: and this is that which parteth friendſhip betweene him and thoſe which are deareſt to him; which is the next thing in the text I would deſire you with me to obſerue.

With the inhabitants of the Land.

2. *Circumſtãce.*

WHere the particle [*The*] is ſpoken with a kind of *Emphaſis*, the Hebrew letter being pointed with an eſpeciall note, which is neuer vſed but by way of Emphaſis, as the skilful in the lãguages haue obſerued. *The Land*, that is, with that Land, that good Land, that floriſhing Land, that Land which was the Land of Promiſe, that Lãd which God had ſo often defended, ſo many waies

Iſrael Gods owne darlings are not ſpared.

waies enriched, ſo highly priuiledged, ſo many times protected. Euen againſt the people of this Land hath the Lord a controuerſie; whē they ſinned againſt him, he would not ſpare them, no, although they were his owne inheritance, and peculiar people.

Doct.
No people haue any priuiledge to ſinne.

Giuing vs thereby this leſſon for our admonition, that there is no nation, land or people vnder the cope of heauen, and within the circumference of the earth, ſo deare and pretious in the ſight of God, as that it hath any priuiledge for to ſinne. But whatſoeuer they bee, whereſoeuer they

Ierem.21.24.

are, that ſinne and rebell againſt him, were they *as the ſignet vpon his right hand*, or *as the apple of his owne eye*, hee will haue a controuerſie with them. Witnes *Sodom*,

Geneſ.19.
2.Pet 2.6.
Zeph.2.9.

which though it was like the *garden of Eden*, yet ſinning againſt God, is conſumed to aſhes, made the breeding place of nettles, pits of

of ſalt, and a perpetuall deſolation. Witneſſe thoſe ſeuen famous and renowned Churches of *Aſia*, *Epheſus*, *Smyrna*, *Pergamus*, *Laodicea*, *Philadelphia*, *Sardis*, in the midſt wherof God himſelf is ſaid to haue his walk, yet for their ſins the candleſticke is now remoued from them, and thoſe glorious Churches now become a place for the *Zijm* and the *Ohim*, the *Satyres*, and the *Screechowle* to lodge in, euen a cage of vncleane and lothſome birds. Witnes one for all, the people heere recited, the childrē of Iſrael, who although they were a pretious and peculiar people vnto ỹ Lord, his owne darlings, and moſt reſpected people, yet when they forſooke him, he forſooke them, when they rebelled againſt him, he did not ſpare them, but had a controuerſie with them.

Reuel. 1. & 2. & 5.

Reuel. 2. 5.

Eſay 34. 11.

Deut. 7. 6.

A good caueat for vs of this Land, to lay vnto our hearts: hath God

Vſe. Applied to our Land and people.

God done this before to other nations, and will he not deale the like to vs? Haue we greater priuiledges to ſinne then they? *Britanie* art thou ſtronger then *Aſſur*, or ſafer then *Iſrael*? *London*, Art thou in better caſe then *Noe*, which was full of people, *and lay in the riuers, and had the waters round about it, whoſe ditch was the ſea, & whoſe wall was the ſea banke, Æthiopia and Ægypt were her ſtrength, Put and Lubim were her helpers?* yet was ſhe caried away, and went into captiuitie, *her yong children alſo were daſhed in pieces at the head of all the ſtreets, and they caſt lots for her Noble men, and all her mightie men were bound in chaines.* Are we more deepely in Gods fauour then *Ieruſalem* the choſen citie, and Empreſſe of the nations? yet *Ieruſalem* for ſinne is made an heape of ſtones: *Loe* (ſaith the Lord by the Prophet *Ieremie*) *I bring a plague vpon the citie*

Nahum. 3. 8. 9. 10.

Ierem.

citie whereon my name is called vpon, and ſhall yee go free? you ſhal not go free.

Which thing, when wee doe conſider with our ſelues, how can we chuſe but feare and tremble, ſeeing not *Iſrael* alone hath thus offended, but euen *England* alſo is ſuncke as deepely in rebellion, as euer was rebellious *Iſrael? The triall of our countenances teſtifieth vnto our faces, our ſinnes are eminent like Sodoms; woe be vnto our ſelues, for wee haue rewarded euill vnto our ſelues; our tongue and workes haue been againſt the Lord, to prouoke the eies of his glory; from the crowne of the head to the ſole of the feet,* of this our body politike, *is nothing whole within, but woũds, and ſwellings, and ſores full of corruption:* and therefore Gods plea againſt *Iſrael* may well be applied vnto *England, The Lord hath a controuerſie with the inhabitants of the Land,* euen with all the inhabitants

Iſraels ſinnes are Englands ſinnes.

Ierem. 2. 18.

Iſay 3. 8.

Eſay 1. 6.

Gods controuerſie heere, is with all eſtates of our Land.

bitants of the ſame. He hath a cõtrouerſie with you [Magiſtrates] he hath a controuerſie with you [Iudges] hee hath a controuerſie with you [Miniſters] hee hath a controuerſie with you [Lawyers] he hath a controuerſie with you [Citizens] he hath a controuerſie with you [Coũtrimen] euen with all the inhabitants of the Land. And therefore prepare thy ſelfe to meete thy God, *O Iſrael*; heare your charge, or rather wherwith-all you are charged: *The Lord hath a controuerſie with the inhabitants of the Land, becauſe there is no truth, nor mercie, nor knowledge of God in the Land.*

Becauſe there is no truth.

The particular Action.
1. Circumſtãce.
The forfeiture of truth.

THe firſt Action commenced againſt the Iſraelites here in my text, is an Action of debt, and the firſt branch hereof is vpon the forfeiture of a band of Truth: *There was no truth. The houſe of Iſrael*

Eſay 5.2.3.4.

Iſrael was the vineyard of the Lord of Hoſts, and the men of Iudah were his pleaſant plants. The God of truth had taken paines about thē in hedging them in, planting thē with the beſt plants, and gathering out the ſtones from amongſt them, and built a tower in the middeſt thereof, and had a winepreſſe therein. Then for all his paines, *he looked that it ſhould haue brought foorth grapes, and loe it brought forth wild grapes: he looked for truth, but behold oppreſſion; for righteouſnes, but behold a crying: There was no Truth.* Eſay 5.7.

What? was there in Iſrael neuer a true man to be found? were they all gone out of the way? no truth in the Land? Doubtleſſe as in *Elias* time, when there was an open apoſtaſie to idolatrie, there were thouſāds which neuer bowed their knees to *Baal:* ſo in this deep diſſembling age, there were ſome that followed Truth, and ſought 1.King.19.8.

How it is ſaid, there was no truth in the Land.

ſought the Truth. But the ſumme of theſe was exceeding ſmall, like an *vnit* in Arithmetique which cānot make a number. And therfore becauſe it was ſo rare, and ſcarce to be ſeene, according to the Scripture phraſe, it is ſaid, *There is no truth in the Land.*

Truth a due debt by theſe bands.

Truth is a debt which wee all owe to God, both by the band of creation, of filiation, of redemption, and ſanctification. By the

1. *Of creation.*

band of Creation, Truth is a debt which we owe to God, for hee that made our ſpeech, and framed in vs a tongue to ſpeak, requireth Truth to bee the guider of our ſpeech. And therefore, (as Anatomiſts haue obſerued) the tongue is placed neere the braine, which is the lodging of the internall ſenſes, that it might be the interpreter of the mind, which office it cannot well performe, where Truth is wanting, where the hart looketh Eaſt, and the tongue runneth

runneth West. By the band of *Filiation*, Truth is a debt which we owe to God, for God whom we call Father, is the God of Truth, and he that is of God doth speak the Truth: but the father of lies is the diuell, who (as the Scripture witnesseth) hath been a liar from the beginning. If we then call God our Father, we must loue and embrace the Truth, whereof God is the Father, otherwise we play but mocking with God, and by the forfeiture of this band of Truth, we cannot but runne in arrerages to the Diuell. By the right of *Redemption* wee are bound in a band of Truth, for he that hath redeemed vs is, *Via, Vita, & Veritas, the Way, the Truth, and the Life.* And therefore all they that looke for saluation by him, are boūd to follow *the truth in loue, that in all things they may grow vp into him.* By the right of *Sanctification*, we are bound in a

2. *Of Filiation.*

3. *Of Redemption.*
Iohn 14.6.

Ephes. 4.15.

4. *Of Sanctification.*

Iohn 15.26. band of Truth, for *the holy Spirit that sanctifieth vs, is the Spirit of Truth*, and hee requireth this in our sanctification, that *we should* Ephes.6.14. *stand, hauing our loines girt about with truth, & hauing on the breast-plate of righteousnes.* And yet notwithstanding all this, *Israel* Gods own people so firmely tied in this band of Truth vnto the God of Truth, made no bones to make forfeiture of the same. And therfore the Lord is driuen to take an Action against them in the Court of Conscience. *Because there was no Truth.*

The Iuries verdict against Israel.

Where because they are cited to put in their answere, what they can say for themselues: let vs see how the Iurie of the Prophets findeth them: *Isay* the *Foreman* of this Inquest giueth in his ver- Isai.9.17. dict of them, that *euery one of thē was an hypocrite and dissembler, and euery mouth did speake follie*; *Ieremie* commeth after him and saith, that

that *there was not to be found one man amongst them, that executed iudgement, or sought the truth: the Prophets propheſied lies, the Prieſts receiued gifts, and the people did delight therein, they had no courage for the truth. Michah* ſaith, *There was none that followed Truth amongſt them, euery man hunted his brother with a net: The moſt righteous of them was like a thornie hedge, there was no truſt to bee put in a friend, nor any confidence in a Counſeller.* It needeth not, that heere in ſeuerall I ſhould repeat the teſtimonies of all the Prophets, concerning this peoples want of verity, both by the grand and petty Iurie, both by the greater Prophets and the leſſer, they are conuicted to be guiltie of the Action laid in here againſt them.

Ierem. 5. 1. 31.

Ierem. 9. 3.

Micha. 7. 2. 3.

Well then, what was the law concerning them in this caſe? *Abominatio eſt Deo labia mendacia, The lying lips are an abomination*

The law concerning the forfeiture of things.

Prou. 12. 22.

tion to the Lord. There is an Attachment giuen out from the high Court of heauen, that hee which telleth lies, ſhal not eſcape. There is an eſtraint to bee made vpon his goods, for ſo it followeth in the text, *Their Land ſhall mourne, their beaſts in the field ſhall periſh, the fiſh and the fowle ſhall bee taken from them.* And their doome is perpetuall impriſonment, not in the Clinke or Counter, where they may haue any eaſe, but in the common dũgeon, *They ſhall bee caſt into the lake that burneth with fire & brimſtone*, amongſt the infernall helhounds, *Where ſhall be dogs and inchaunters, and whoremongers, and idolaters, and whoſoeuer loueth or maketh lies.* Behold heere what a fearefull caſe was *Iſrael* in, becauſe there was no truth in the Land.

Prou.19.5.

Reuel.21.8.

Reuel.22.15.

The Application.

But haue theſe alone drunke the water of *Nilus*, and trod the path

Ierem.2.18.

path of *Aſſur?* Was there in *Iſrael* only to be found a vacuity of truth? Or may not God as iuſtly enter an Action of the ſame kind againſt vs, *Becauſe there is no truth in the Land*? For where is truth to be found? Or where, if like *Diogenes*, a man ſhould ſeeke at noone day with a candle for it, were it poſſible for to find it? Shal we ſeeke it in the Citie? ſhall we ſeeke it in the countrie? Seeke we it in the Citie, and we ſhall heare *Ieremie* complaining, *Run to and fro by the ſtreets of Ieruſalē, ſearch and inquire in the open places ther-of, if ye can find a man, or if there be any that executeth iudgement, and ſeeketh the truth, and I will ſpare it.* Where ſhall we ſeeke it? Seeke we it amongſt you [Merchants and Tradeſ-men] in your ſhoppes, your Apprentiſes will quickely tell vs, *Surrexit, non eſt hic, It is gone, it is not heere*; for the more readie ſale of wares,

The defect of truth in all eſtates.

Not to be found in the citie.

Ierem. 9. 1.

Not amongſt Merchants.

Truth hath been ſet to ſale. Come we amongſt you [Lawyers] and ſeek it in your courts, your Clerks will quickly tell vs, *Surrexit, non eſt hic, It is gone, it is not heere*, it was a leſſening of your fees. Come we amongſt you [Stateſmen] and ſeek for Truth amiddeſt your dignities, your very actions will tell vs, *Surrexit, non eſt hic, It is gone, it is too plaine for you: Obſequium amicos, veritas odium parit; Flattery and diſſimulation is the way to preferment, truth breedeth hatred*: a dram of police is better then an ounce of veritie. Where then ſhall we ſeeke for truth? If we ſeeke it it the countrie, heere likewiſe experience will quickly tell vs, *Surrexit, non eſt hic, It is riſen, it is not heere*. The Artificer knoweth it not, the husbandman regardeth it not, the Gentleman ſcorneth it, the Yeoman ſhaketh it off, the Clowne himſelfe ſhutteth it forth adoores. Where thē ſhall

Lawyers.

Stateſmen.

Not to be fōūd in the Country.

ſhall we ſeeke for Truth? Let vs go into the Church, and ſeeke it in the Pulpit, and that indeed is, or ſhould be the Arke of truth, there ſhould remaine the oracles of veritie: but euen heere, alas alſo, Truth doth often faile, it dareth not, or is aſhamed to ſhew her head, what for feare, what for fauour, & what for malice, Truth is oftentimes ſhut vnder hatch: and too many (the more the pitie) make merchandize of it, ſelling the Truth for a meales meat, or (as *Ezechiel* ſpeaketh) *for an handfull of barly, or a piece of bread.* Where then ſhall wee ſeeke for Truth? where may wee find it? *Hoſeas* complaint may wel be taken vp of vs, *There is no truth, Terras Aſtrea reliquit, inq́, locum ſubiere ſuum vis frauſq́, doluſque, Truth is baniſhed from the earth, and in place thereof is come falſehood, and couſenage, and villanie and deceit.* If we would ſearch for

Scarce in the Pulpit.

1. Cor. 2.

Ezech. 13. 19.

Ouid. Metam. lib. 1.

Truth, we muſt ſeeke it beyond *Hercules* οὐδὲν πέρην, or Sir *Thomas Moores Vtopia*, whoſe verie name doth ſignifie, that there is no place to find it.

The cõcluſion. Which thing ſeeing it is ſo, what remaineth for vs, but either to call home Truth againe, to giue it entertainment in our houſes, and in our hearts, or elſe to look continually for Gods arreſt vpon vs for the forfeiture of the ſame? *Be not deceiued, God is not mocked.* Are not his eies vpon the Truth, and doth not he value it at a moſt high rate? Let it be therefore your care (Right Honorable and worthie Magiſtrates) to procure Truth and equity: and your (Right Worſhipfull and learned Iudges) to defend the Truth, but doe nothing againſt the Truth: and your (Right Reuerend Fathers and brethren in the Miniſterie) *Buy the Truth, but ſell it not* Prou. 23. 23. at any rate: and yours (renowned Citizens,

Citizens, and beloued Chriſtiãs, (whoſoeuer you are that heare me this day) to think, and ſpeak, and ſeeke the Truth: *Lay aſide lying, and ſpeake euery one truth vnto his neighbour, for wee are members one of another.* Let neither hope of gaine, nor feare of diſpleaſure, nor worldly policie, nor expectation of reward, nor deſire to fill your bags, & to make quick ſale of your wares, nor any thing whatſoeuer make you ſel ỹ truth. But when greedie gaine would perſwade you to diſſemble, remember *Ananias* and *Zapphiraes* lying, who (as *Ambroſe* doth obſerue) *Dum pretij fecerunt compendium, animæ fecerunt detrimentum; Whiles they thought to couer the Truth with lying ſpeeches, they brought their ſoule to hazard.* And thus much of the firſt Action of debt, laid in againſt this people, their forfeiture of veritie. Now followeth the ſecond Bill in

Epheſ. 4. 25.

Ambroſe.

in this kind put in againſt them, and that is for the defect of mercie: *There was no Truth, no Mercie.*

The ſecond Action.

Nor Mercie.

A debt of mercie.

MErcie is a tender affection of the mind, which hauing a fellow-feeling of other mens wants and miſeries, is readie to relieue them according to their owne power, and the others neceſſities. So that according to this definition of mercie, we may behold a twofold branch of it. The firſt is referred to the mind and heart: the ſecond to the word and worke. The firſt is properly called *Miſericordia:* the ſecond, *Miſeratio:* and they do thus differ, (as *Hugo* doth illuſtrate thē) *Miſericordia eſt quaſi fons in affectu, miſeratio quaſi riuulus in effectu, The firſt is as the fountaine in the heart and affection, the other as the riuer flowing forth to outward Action.*

Mercie what it is.

The kind of it.

Miſericordia & Miſeratio, how differ. Hugo.

Action. The former we may properly call *Pitie* or compaſſion: the latter by the name of *Bountie* or beneficence. Both of theſe go together, neither can the one of them well be without the other: for he cannot be truly mercifull that extendeth his compaſſion in outward action, vnleſſe hee haue it in the hearts affection: neither is that ſufficient vnto mercie, to haue pitie in the heart, vnleſſe there go with it beneficence in the hand. To both of theſe wee are bound, and for both of theſe kinds of mercies we muſt render account.

Mercie a debt by band.

We owe a debt of mercie vpon a threefold band, firſt of *Imitation*, ſecondly of *Expectation*, thirdly of *Account*. By a band of *Imitation*, we are all bound to the performance of the workes of mercie, becauſe it is the nature of good children to endeuour to be like their parents: if we then be Gods

1. *Of Imitatiõ.*

Gods children,& cal him Father, there is a band of *Imitation* vpon vs: *Be ye mercifull,as your heauenly Father is mercifull,* Luk. 6. 36.

Luke 6.36.

We are bound vnto it by a band of *Expectation*,for we which continually haue need of mercie, and expect mercy daily at the hand of God, ought likewise euermore to shew mercie vnto our brethrē: and therefore the vnmerciful seruant had this check giuen vnto him, *Matth.*18.32.*O euill seruant, I forgaue thee thy debt because thou didst entreate me; oughtest not thou also to haue pitie vpon thy fellow,as I had pitie vpon thee?* By a Bill of *Account* we are bound to doe the workes of mercie; for we are but stewards of Gods blessings, and dispensers of his treasures, which wee are not to locke vp onely to our selues, but in the bowels of mercy to participate vnto others: for otherwise there wil an Arrest come foorth against vs, *Redde rationem*

2. *Of expectation.*

Matth.18. 32. 33.

3. *Of account.*

Luke 16.2.

tionem villicationis tuæ; Render an account of thy Bailiwick, Luk. 16. 2. By theſe and many other arguments of neceſſarie conſequence we are al bound to do the works of mercie; and if euer any people were more ſtrictly then other tied vnto it, then certainlie this people of *Iſrael*, that ſo manie waies were obliged vnto Gods mercy; and yet amongſt this people, ſaith my text, *There was no mercie.*

The Furies verdict againſt Iſrael.

Which that wee may not bee thought too credulous in beleeuing, heare what their own Prophets the *Iurie* of this great inqueſt vpon them, do giue in verdict of them. *Eſay* ſaith, *The righteous men are periſhed, and no man conſidereth it in his heart, and mercifull men are taken away, but no man vnderſtandeth it.* Eſay 57. 1. *Ieremie* ſaith, that from *the leaſt of them euen to the greateſt, euery one was giuen vnto couetouſneſſe:* Ierem. 3. 16. *Amos* ſaith;

Amos 8.6: ſaith; *They did ſwallow vp the poore, and make the needie of the Land to faile, that they might buy the poore for ſiluer, and the needie for bread.* I need not trouble you with the repetition of the reſt of the Prophets verdict, who being impanneld in this Iurie againſt them, in this caſe abſolutely did condēne thē; Matth. 18.16. *Vnder the mouth of two or three witneſſes ſhall euery word be confirmed.* By this ſmall view which alreadie you haue ſeene, you may perceiue that this Action was too true againſt them: *There was no mercie.*

The law in this caſe. Well then, what was the law in this caſe againſt them? Surely euen extremitie and the very rigour of the law, without Baile or mainpriſe. For ſo wee may ſee it, Iames 2.13. *Iam.2.13.* ἡ κρίσις ἀνίλεως τῷ μὴ ποιήσαντι ἔλεος: *There ſhall be iudgemēt without mercie to him that ſheweth no mercie.* This is that *Lex talionis, The law of equitie, the law of paritie:*

tie: There ſhall be no mercie ſhewed to him who is mercileſſe; he that himſelf is not merciful, muſt looke for at Gods hands the very rigor of the law without mitigation: Iudgement without mercie will befall him.

The Application.

Alas then what a fearefull caſe were theſe Iſraelites at this time in, ſeeing they were a people ſo exceeding mercileſſe! or rather how lamentable is the eſtate of this our *Iſrael*, the Land in which we liue, ſo much exceeding mercileſſe *Iſrael* in the want of mercie! May not we now well tune all our ſongs vpon this note? *Help Lord, for there is not a godly man left; Helpe Lord, for there is not a mercifull man left, for mercifull men are failed from amongſt the children of men: The righteous periſheth, and no man conſidereth it in his heart, and mercifull men are taken away, and no man vnderſtandeth that they are taken away from the*

The great want of mercie euerie where.

Pſalm. 12. 1.

Iſai. 57. 1.

The complaint of the Church.

the euill to come. There is no mercie; ſo doth our *Church* complaine, *There is no mercie:* ſuch ſtaruing of ſoules euerie where for want of foode celeſtiall. So doth the Common-weale complaine, There is no mercie: euerie where ſo much violence and oppreſſion. So doe our Vniuerſities complaine, There is no mercie: ſo many hopefull wits being cut off in the very prime of their growth for want of maintenance. So do our Courts cõplaine, There is no mercie: thouſands being vtterly vndone, by the long ſpinning of the threed of Iuſtice: So do our priſons complaine, There is no mercie: ſuch poſting there is to them vpon ſo ſmall and light occaſions. So do our poore complaine, There is no mercie: *No man is ſorrie for the affliction of Ioſeph:* Amos 6. There is much Pitie now adaies but ſmall bounty; many ſuch as S^t. *Iames* ſpeaketh of,

Vniuerſities.

Courts of law.

Priſons.

Amos 6.

Poore.

Much pitie, little bountie.

of, that can bemone thoſe whom they ſee in neceſſity, and ſay, Alas poore ſoules, wee lament your caſe, God helpe you, I would it were better with you: but where are they that cloath the naked, feed the hungrie, lodge the harbourleſſe, relieue the oppreſſed? It is reported in the hiſtories of *Nauare*, that a poore man meeting a certaine rich Prelate of that countrie, and for Gods ſake deſiring an almes of him, receiued this only anſwere from him, that as for ſiluer, none with him he would impart, no not with a penie, but he would beſtow vpon him his bleſſing, which was a better thing: which anſwere was ſo little acceptable to the beggar, that he replied againe vnto him, If his bleſſing had been worth a penie, hee doubted whether hee would be ſo liberall in beſtowing it. It falleth out euen ſo with many now adaies, who comming to

Iames 2.16.

Hiſt. Nauar.

An example of a pitifull man vnmercifull.

the rich and opulent churles of our time, and in the bowels of Chriſt begging food for their bodies, or rags for their backes, haue only ſome half-penie words of pitying, but not pitied with halfe of a penie.

The practiſe of our age.

The only care of our age is to ioyne houſe to houſe, and land to land, and field to field, till there bee no roome for the poore to dwell in, no paſture for him to feed in, and (if it were poſſible) no aire for him to breath in. And where then is mercie? euery mans field is a garden, and their garden a paradiſe, and their houſes a palace, and their garments robes, and their tables ſhrines, and their beds iuorie, and their coffers minerals: but *no man careth for the affliction of Ioſeph.* And where then is mercie? Horſes in mens ſtables richly pampered, dogs in their kennels fatlie nouriſhed, kites in their mewes coſtly gorged,

ged, the members of Chriſt Ieſus in the meane while ſtarued. O then where is mercy! Great houſes, little hoſpitalitie; coſtly tables, little liberality, huge barnes, little almes; monſtrous pride, little pitie. O where is mercie! whē they that ſhould be an eye to the blind, pull out the eyes of men to make them blind: when they which ſhould cheere the faces of the poore, doe grind the face of the poore: when they that ſhould cloath the naked, take off the cloaths to make men naked: whē they which ſhould miniſter iudgement of equitie, giue the wormewood of affliction. O where is mercy! when our ſometimes beſt-relieuing edifices can teſtifie more ſmoake to come out of their maſters noſtrils, then out of their chimnies: when our ſellers make the *Ephah* ſmall, & the *Shekel* great, & falſifie ỹ weights by deceit: when the poore euery

Iob 24.15.

Mich.3.2.

Matth.24.43.

Amos 5.2.

where do periſh for wāt of food; and want food, becauſe they wāt worke. Maieſt not thou then, O God, iuſtly complaine, that *there is no truth nor mercie?*

The concluſiō. Amos 8.8.

Shall not the Land tremble for this, and euery one mourne that dwelleth therein? I beſeech you (brethren) put on *the bowels of mercie and meekeneſſe*, and tender compaſſion: bee pitifull, *Weepe with them that weepe, and mourne with them that mourne*, ſympathiſe in others miſeries; and becauſe we are all members one of another, *Be courteous one to another, and tender hearted, and haue compaſſion euery man vnto his brother*, that ſo wee may ſtop the controuerſie which God hath begun againſt vs, and haue his mercy euer ſtretched forth vnto vs. And ſo I come to the third Bill of debt, laid in againſt Iſrael heere in my text: *There was no truth, nor mercy, nor knowledge of God in the land.*

Coloſ. 3.12. 1. Pet. 3.8. Rom. 12.15. Epheſ. 4.32. Zach. 7.9.

Nor

Nor knowledge of God in the Land.

The third Action of debt.

BY knowledge here, I take, is meant not so much a simple want of knowledge as wilfull ignorance; neither so much a speculatiue as a practique knowledge; for so knowledge especially is taken in the Scripture phrase. And therefore the *Chaldee Paraphrase* readeth it thus: *Non erat qui ambularet in scientia Domini: There was none amongst them which did walk or liue according to the knowledge of the Lord.* The complaint laid in against them then was this, that they were wilfully ignorant, refused knowledge, hardned their hearts that they might not heare nor vnderstand, whenas God would haue written his lawes in their hearts, and would haue had them euery man to teach his neighbour, and euerie one his brother, saying, *Know*

Want of knowledge.

Chald. Paraph.

Ier. 31. 33. 34.

the Lord, and expected that they ſhould all haue knowne him *from the leaſt vnto the greateſt of them*: yet there was *no knowledge of God in the land.*

The aggrauating of this ſin.

And was it poſſible that there was no knowledge in the land? In this Land that had ſo manie meanes of knowledge, ſo manie continual inſtructors, and ſo manie ſeates of knowledge, *Vt non ipſa Athenæ magis Attica*, No place in the world where might haue bin greater or better knowledge: They had the *Oracles of God, to them appertained the adoption, and the glorie, and the conenants, and the ſeruice of God: God had not dealt ſo with any other nation, neither had the Heathen knowledge of his law: God ſent vnto them his Prophets early and late, precept* was *vpon precept, line vpon line*, and yet there was no knowledge amongſt this people, *no knowledge in the land.*

Rom. 9. 4.

Iſai. 28. 10.

Thus

The Verdict.

Thus doth the Lord himſelfe complaine againſt them by his Prophet *Iſaiah*: *Who is blind but my ſeruant? Who is deafe but my people? ſeeing many things, but keeping them not; opening the eares, but hearing not.* So ſaith *Ieremie* of them: *Surely, they are poore, they are fooliſh, for they know not the way of the Lord, nor the iudgements of their God.* And euerie where the Prophets make this complaint; *They know not mee, ſaith the Lord: There was no knowledge.* Nay, they were at a point, as they were without knowledge, ſo they were reſolued to continue ſtill in their ignorance, like them in *Iob*, that ſaid, *Diſcede à nobis Domine: O Lord depart from vs, wee will haue none of the knowledge of thy lawes.*

Iſai. 42. 19.

Ierem. 5. 4.

Ierem. 9. 3.

Vſe.
The application.

In this land of *Iſrael* (right Honourable, Worſhipfull, and beloued in our Lord and Sauiour) we may behold as in a glaſſe a liuely

Ignorance how grosse and palpable in these times.

picture of this our land in which wee liue: Many haue been the meanes of knowledge laid before vs; manie the Teachers sent for to instruct vs; long the continuance of the preaching of the Gospell amongst vs (and long God grant it may continue) and yet how farre from knowledge are our people euery where? how grosse and palpable is their ignorance? Looke we to *our old men*, and those which by reason of their long hearing & experience should by this time haue been good proficients, and alas wee shall finde them more then children in vnderstanding. Go wee to *our younger* sort, and in them likewise wee may behold apparant ignorance. Men haue and doe desire to haue deepe knowledge in worldly matters, in law points, in cunning shifts, &c. but alas, if wee looke vnto the whole Bodie of our Land, there is no know-

knowledge of God in the land: and this is the cauſe of ſo many ſinnes heere in the land: for the very reaſon why there was *no truth, nor mercie in the land of Iſrael,* was, becauſe there was *no knowledge:* and this wāt of knowledge God will not leaue vnpuniſhed, for *hee will powre out his wrath vpon them that doe not know him.* Ierem. 10.10.

Ignorance the cauſe of moſt ſinnes. Matth. 22.29.

Shal not eſcape vnpuniſhed. Ierem. 10.10.

By how much the more may we admire the ſhameleſſe impietie of the Church of *Rome,* whoſe blinde guiding mother is ignorance, the mother (as they tearme it) of deuotion; but we may much more iuſtly call it, the mother of ſuperſtition; whoſe moſt admired Councell hath ſet locke and key vpon the Scriptures, that the Laitie might not looke into it; whoſe vnholy father Pope *Pius* the 4, hath inſtiled the booke of God amongſt the bookes prohibited, and ſet a ſtampe of *Noli me tangere*

Againſt the Popiſh patrons of ignorance.

Concil. Triden. ſeſſ. 22. §. 9.

Pius quartus.

tangere vpon thē that they might not bee touched, whoſe white ſonnes the *Sorboniſts* can boaſt of this as a matter of learning, that they ſcarſe knew what the Scriptures meant at fiftie yeares of age; and whoſe mitred Prelates, the moſt of them, are like to the Biſhop of *Dunkelden* in *Scotland*, whoſe profeſſed ignorance was ſo palpable, that it gaue occaſion to this prouerbe vnto this day vſed, *Of as great knowledge as the Biſhop of Dunkelden*, which knew neither old Teſtament nor new, but his *Portuois* & his *Pontificals*. Theſe are the pillers of the Church of *Rome*, theſe are their blind guides, that keep away the key of knowledge, and neither themſelues will looke vnto it, neither will they ſuffer others. Bleſſed be God, ẏ hath brought vs out of their cimmerian darknes: and ſeeing wee haue the light, let vs walke as children of the

Robert. Steph. reſp. ad cenſuram theolog. Pariſ.

Acts and monuments of the church. p. 1206

the light, and grow vp frō knowledge to knowledge, from vertue to vertue, that wee may bee able to comprehend the *length, and breadth, and depth* of Gods mercies in his Son *Christ Iesus*. And let this ſuffice to bee ſpoken as concerning the firſt Action commēced againſt this people. Come we now vnto the ſecond.

By ſwearing, and lying, and killing, &c.

The firſt Bill in the Action of treſpaſſe.

HItherto you haue heard of the Action of debt laid in againſt this people: now you are to heare of ỹ action of Treſpaſſe, which in the next place is commenced againſt them: which becauſe it doth conſiſt of manie branches, and the time paſſeth away ſo faſt, that I cannot at large handle them, neither is it my purpoſe to make a common place of them, I will onely therefore, as they

they lie in order, with a Laconicall breuitie touch them, and applie them to our times.

By ſwearing.

Swearing. אלה

THe firſt Action of Treſpaſſe laid in againſt them, is an Action of *Periurie*, or rather of raſh and idle ſwearing; for ſo the Hebrew word heere vſed doth ſignifie, *non peierare, ſed iurare*, as *Ribera* out of *Ierome* doth obſerue. The Treſpaſſe heere was their common ſwearing and idle imprecations, for the which God doth here enter an action againſt them. Where wee may not with any Anabaptiſticall ſpirit fondly ſuſpect the interdicting of euerie kinde of oath, as if all kinde of ſwearing were a treſpaſſe: for he which heere blameth them for their ſwearing, doth elſewhere reproue them for their neglect of ſwearing, and an eſpeciall part of his worſhip doth require an oth:

Ribera in hunc locum.

A treſpaſſe as well as periury.

Not ſimplie at all times forbidden.

Thou

Thou ſhalt feare the Lord thy God, and ſerue him, and ſweare by his name: But, as *omne nimium vertitur in vitium, euery extreme offendeth*; ſo hee which alloweth in ſome caſes ſwearing, and in ſome places doth require ſwearing, hath made a law, and that moſt fearefull, againſt vaine, idle and wicked ſwearing; in which kind whoſoeuer hee bee that treſpaſſeth, he hath made a vow that he will not hold him guiltleſſe, *that taketh his name in vaine.*

Deut. 6. 13.

Common ſwearing vnlawful.

Exod. 20.

Swearing (I ſpeake of ỹ which is not done in *truth*, and *iuſtice*, and in *iudgement*, which either in the obiect or the ſubiect faileth) is a fearefull Treſpaſſe, and that many waies. 1. Againſt the glorie and honour of Almightie God, whereof wee ſhould haue eſpeciall great regard, and which they cannot chuſe but much impeach, which either ſweare by any thing but by him alone, or by

It is a treſpaſſe againſt:

1. *The glorie of God.*

by him rashly and vnaduisedlie without his due deserued reuerence. 2. It is a Trespasse against the *Iustice* of Almightie God, who requiring it to bee done in matters doubtfull and of great importance only, cannot endure it to be common and vpon euery light occasion to bee made an hackney. 3. It is a trespasse against the Creation and workmanship of God; for the Tongue being giuen vnto vs by God to *speake the truth*, to confesse our sinnes, to comfort the afflicted, & to praise the Lord; rash and idle swearing peruerteth the vse of the tongue, and rangeth beyond the bounds limitted vnto it in the creation. 4. It is a Trespasse against fidelitie; for what maketh lawfull oathes so much to be suspected, but because oathes are so common and so triuially broached? 5. It is a Trespasse against the language of *Canaan*, the heauenly

2. *The iustice of God.*

3. *The right of creation.*

4. *Fidelitie.*

5. *The language of Canaã*

ly language, and is no better then an infernall dialect or language of the Diuell.

If I ſhould reckon vp the grieuous enormities of this heinous ſwearing treſpaſſe, and the prouiſoes of the Land, of the law of God againſt the ſame, the time would be too ſhort; and this time which is left, I ſhould but trifle out. The heauie doome denounced againſt thoſe, which in this kind do treſpaſſe, may ſufficiently declare, how hainous and fearful a ſin the treſpaſſe is. *Zach.*5. wee reade of a flying book; the length whereof is twenty cubits, and the breadth ten cubits, *It is written both within and without a flying curſe, which ſhall enter into the houſe of him that ſweareth, and it ſhall remaine in the middeſt of his houſe, and ſhall conſume it with the timber and the ſtones therof.* Heare this and tremble you common ſwearers, whoſe tongues being ſet

The grieuous ſinne of ſwearing.

The lawe againſt it.

Zach.5.2.3.4.

Vſe.

set on fire of hell, cannot speake a word without an oath. Is it a smal thing to rap out an oath? Is it a token of a generous spirit, a valorous mind, or courtlike gate, (as you doe reckon it) to season your mouths with swearing eloquence? Belieue it, a time will come when you will proue it otherwise, euen a very canker vnto your tongue, a rotting to your bones, & a dagger to your soules: God will not, God will not hold him guiltlesse *that taketh his name in vaine*. It is an high trespasse; the law of God condemneth it, the law of nature doth detest it, the law of nations euer did abhor it. Amongst the *Ægyptians* the cõmon swearer was to be beheaded; amongst the *Scythians* it was confiscation of al his goods; amongst the *Romans* it was a matter of precipitation frõ the rocke *Tarpeius*; amongst the *Grecians*, it was a losing of the eares;

The lawes of nations against it.

Ægypt.

Scythia.

Rome.

eares; the *Iewes* at the hearing of ſwearing rent their clothes, and the very *Turkes* themſelues (as *Tripolitanus* doth affirme) at the hearing of an oath will ſtop their eares. Come wee vnto Chriſtian Princes; *Ludouick* King of *France* made a ſtatute, that periurers and common ſwearers ſhould haue their lippes ſeared with hot burning irons: and *Philip* another King of *France*, that they ſhould be drowned in the ſea. Memorable alſo haue bin the lawes made in this our Land, by *Alphred*, *Iua*, and *Edward*, againſt this ſwearing treſpaſſe: moſt memorable that example of *Henrie* the firſt, who for the example of the whole Realme, ordained that in his own Court or Palace, the partie ſwearing ſhould forfeit for euery ſuch offence, if he were a Duke, fortie ſhillings; if a Lord, twentie ſhillings; if a Knight, Gentleman or Eſquire, ten ſhillings; if a

Iurie.

Turkie.

Tripolitanus.

France.

Ludouicus.

Philippus.

England.

Alphred.

Iua.

Edward.

King Henry 1.

Yeoman, three ſhillings foure pence; if a Page, then to be whipped about the Court.

An admonitiõ. I would to God (beloued) theſe lawes were now in vre, or that ſome ſuch like profitable lawes were enacted againſt this ſo foule a ſinne; or at leaſtwiſe, if there be any prouident lawes alreadie enacted againſt the ſame, that they were as truly and reſpectiuely put in vre; or if none of theſe appeare, I would euery one of vs would be a law vnto our ſelues, and ſet a watch before our lips, that wee would conſider this, how that there *is not a word in our mouth, but the Lord knoweth it altogether*, that the Lord is iealous of his glorie, and the ſwearer ſhall not ſtand in his ſight, for hee hateth the ſwearing tongue, and wil deſtroy the mouth that ſpeaketh lies. Let vs follow the aduice and counſell of our Sauiour Chriſt, *Let our yea, be yea, and our nay, nay, for*

Pſalm. 89. 4.

Pſalm. 5. 6.

for whatſoeuer is more then this commeth of euill. And ſo I come to the next crime obiected againſt them, *viz.* their lying.

And lying.

The ſecond Bil.

THe ſecond action of Treſpaſſe laid in againſt them, is their *lying:* There was no truth nor ſimplicitie in their hearts, no veritie in their ſpeeches, no plain dealing in their actions; but they gaue themſelues ouer whollie to deceiue, beguile, and delude one another: They applied their wits to diſſemble one with another, they were full of lying. A lie may be thus defined: It is a ſpeaking of an vntruth, or truth vntrulie, with a minde and purpoſe to deceiue. *Auguſtine* reduceth al ſorts of lies to theſe three heads: *Mendacium officioſum, iocoſum, perniciоſum: The lie for profit, the lie for pleaſure, and the lie for malice.* The firſt of theſe we may call the *Citie*

Lying. A common thing amongſt the Iſraelites.

What a lie is.

The diuers kinds of lies.

Citie lie.

Wittie lie.
Sycophants lie.

lie; the ſecond, the *wittie lie*; the third, the *Sycophants lie.* In the former they offend, who to buy profit ſet the Truth to ſale: In the ſecond they offend, who to make pleaſure ſet their wits to ſale: In the laſt they offēd, who to wreak their malice whet their tongues with gall. Euery one of theſe is a Treſpaſſe.

Lying a treſpaſſe.
1. *Againſt God commandement.* Leuit. 9. 11. Prou. 12. 22. Prou. 6. 17.
2. *Againſt Gods Maieſty.*
3. *Againſt Chriſtianitie.* Iohn 8. 44.

It is a Treſpaſſe, firſt againſt Gods Commandement: *Yee ſhall not lie one to another*, Leuit. 9. 11. Secondly, againſt Gods Maieſtie; for *a lie is an abomination vnto the Lord*, Prou. 12. 22. a ſinne which *God abhorreth*. Prou. 6. 17. Thirdly, againſt Chriſtian profeſſion; for he that is of God ſpeaketh the truth, and hee which vſeth lying doth beare the badge and cogniſance of the Diuell, who is the father of lies, *Ioh.* 8. 44. Fourthly,

4. *Againſt the vſe of ſpeech.* *Arift. de interp. lib. 1.*

it is againſt ỹ very vſe of ſpeech; for (as *Ariſtotle* ſaith) ὅτι μὲν τὰ ἐν τῇ φωνῇ τῶν ἐν τῇ ψυχῇ παθημάτων συμβολα; The ſpeech

ſpeech is the ſigne of that which is in the heart; what a treſpaſſe muſt this needes be then againſt the vſe of ſpeech, whē the tongue is a falſe interpreter of the heart?

5. *Againſt ciuill ſocietie.*

Fiftly, it is againſt all ciuill and humane ſocietie: for what πλεονέκτης or commerce can there bee amongſt men, where there is no conſcience made of a lie?

The law againſt it.

I neede not make a large diſcourſe of this moſt vile and lothſome courſe of lying; it hath the very ſtampe and character of the Diuell oñ it; it is a very note and ſymbole of a reprobate; it is a thing that God doth hate, that killeth the ſoule, and maketh one liable to eternall torments; for the liars reward is *the lake that burneth with fire and brimſtone, which is the ſecond death*, thither ſhall be caſt both *dogs, and whoremongers, and Idolaters, and inchanters, and whoſoeuer loueth or maketh lies.*

Prou. 12. 22.

Prou. 6. 17.

Reuel. 21. 8.

Reuel. 22. 15.

Vſe.
For application and reproofe.

Heare this and tremble all yee that make a trade of lying, whether in ſport or earneſt, for pleaſure or for profit: There is no ieſting with the God of Truth, no blearing or cloaking any thing from his eyes: *Hee that made the eyes ſhall he not ſee?* or can hee ſee and not abhorre? or abhorre and not puniſh ſuch contẽpt of truth?

Prou.19.5.

Pſalm.5.6.

He that telleth lies ſhall not eſcape: Prou.19.5. He ſhall be deſtroied: Pſal.5.6. Hee ſhall be rooted out of the land of the liuing, he ſhall be ſhut out of Gods kingdome.

Lying for profit.

Go to then now, reckon vp your gaines; What ſhall it profit a man to get a pennie or a pound by his lying, and to loſe his owne ſoule?

For recreation.

What ſhall it be beneficiall vnto any man to pleaſe another by his merrie lying in recreation, when hee ſhall thereby diſpleaſe God by his Gnathonicall diſſimulation? What ſhall it aduantage a man to wreak his malice againſt another

For malice.

another by lies and defamation, when this very thing ſhall whirle him into deſtruction? *Epaminondas* could not abide a lie, no not in ieſt; and wilt thou a Chriſtian make it thy recreation to ieſt with a lie? *Heſiod* an Heathen Poet could ſay, κάκα κέρδεα εἰσι ἄτησιν; Euill gaines prooue the bittereſt loſſes; and wilt thou which heareſt the continuall voice of God againſt lies, make a trade of gaine by lies? *Menander* ſaith, ἀεὶ κράτιστον τ' ἀληθῆ λέγειν: It is alwaies beſt to ſpeake the truth. And *Auguſtine:* So much as a man goeth aſtray from veritie, ſo much doth hee depart from eternitie. O then doe nothing againſt the Truth, Caſt off lying, and ſpeake euery man truth vnto his neighbour, for wee are members one of another: As for lying let it not bee once named amongſt you, as becommeth Chriſtians: for theſe three things doth God hate, *The*

Epaminondas.

Heſiod.

Menander.

The concluſion.

Epheſ.4.25.
Prou.6.17.

hautie eyes, the lying tongues, and the hands that ſhed innocent blood.

The third Bill.

And killing.

Killing.

BY this third Action is meant their wrongful and iniurious dealing, malice, quarelling, and killing one of another. There is a killing of the Soule, and a killing of the Bodie: of the Soule, when either for want of teaching it is ſtarued, or by falſe teaching it is poiſoned, or by miſapplying it is wounded. There is a killing of the bodie or perſon of our neighbour, either with the cankred venome of a malitious heart, or by the piercing arrow of a wounding tongue, or by the ſtroke of cruell hand, be it violently or openly; directly or indirectly, at bodie, goods, or name.

Diuers kinds of it.

Proued vpon Iſrael.

The Lords complaint here againſt the children of Iſrael was, that they were all murtherers, euery one of theſe kindes of murther

ther was amongſt them: Their Prophets fed not the people, or if they did, it was with wind; their hearts were full of malice, diſcord, and reuenge; their tongues were an open ſepulchre, the poiſon of Aſpes was vnder their lips; their hands were full of deceit, of oppreſſion, and of blood: therefore God had a controuerſie againſt them, becauſe of their ſwearing, lying and killing. Rom. 3. 13.

Killing (which of the former kindes ſo euer it be) is a treſpaſſe againſt almightie God, as may appeare by this: 1. It is a treſpaſſe againſt the commandement of Almightie God, *Thou ſhalt not kill.* 2. It is againſt the image of Almightie God; for man being created according to Gods owne image, he that either by anger, or by neglect of dutie, or by deede ſhal kill a man, doth what in him lieth, deface Gods owne image. 3. Againſt the prerogatiue and royaltie

A treſpaſſe.

1. *Againſt Gods commandement.*

2. *Againſt Gods Image.* Genes. 1.

3. *Againſt Goas prerogatiue.*

Deut.32.35. Rom.12.19. Heb.10.30. 4. *Againſt nature.*

royaltie of God, for *vengeance is mine, and I will repay it*, ſaith the Lord. 4. Againſt the law of Nature, that men made of one matter ſhould hate, malice, or murther one another.

The law againſt it.

The heinouſnes of this ſinne may hence appeare, in that it is one of thoſe crying ſins, which like *Abels* blood doth crie to heauen from the earth; *Hee that is angrie with his brother vnadviſedly, ſhall be culpable of iudgemẽt:* There is for murther of the heart.

Geneſ.4.10.

Matth.5.22. *Hee that ſheddeth mans blood, by man ſhall his blood be ſhed:* There is the reward of murther in the hand. Burſt then here aſunder all Toadlike inueterate malice of the heart; refraine thy ſelfe all viperlike poiſon of the Tongue; ſtoope downe reuengefull head of bloodie heart in all you which by quarrelling, fighting, hurting, wounding, kill, and thinke it to be a ſmall ſinne, or no ſinne at all:

Vſe.

The

The Lord is the auenger of all ſuch things. Theſe are loud ſins, crying ſins, killing ſinnes, which vnleſſe you doe repent, will kill your ſoules. O then bee ſwift to heare, and ſlow to ſpeake, & ſlow to wrath; put away euen all theſe things, wrath, anger, malitiouſnes, and curſed ſpeaking; let all bitternes, and anger, and wrath, and killing, and quarrelling bee put farre from you, for euen for theſe things ſake commeth the wrath of God vpon the children of diſobedience, and for theſe things God hath a controuerſie with a Land, when there is *ſwearing, and lying, and killing, and ſtealing.*

The concluſion.

Iames 1.19.

Coloſ.3.8.

Epheſ.4.3.

And ſtealing.

The fourth Bill.

THis is the fourth Action of treſpaſſe here laid in againſt them: Their manifold thefts, and bribes, and circumuenting one another, their ſtealing. This word *ſtealing,*

Stealing.

The diuers kinds of it.

ſtealing, which is the *genus*, doth comprehend many *ſpecies* vnder it: There is Church-ſtealing, and ſtealing in the Common-weale. Church-ſtealing is either in the Church, or from the Church: In the Church, by taking the fleece and not feeding the flock; from the Church, by taking the fleece, or detaining a part of that from them which doe feede the flock. Stealing in the Common-weale, either couertly vnder colour of law and equitie, or priuilie by craftie fetches or cloſe briberie, or ſubtilly by infidelitie, or openly by apparent robberie. So that there be great theeues and little theeues: The greater they, to whoſe theft their greatnes is a cloake. As a certain Philoſopher ſaid, when he ſaw corrupt Iudges condemne theeues; Loe theſe great theeues ſend little theeues to the gallowes.

Euery kind of ſtealing is a great and

and fearfull treſpaſſe, firſt againſt Gods commandement: *Non furaberis, Thou ſhalt not ſteale.* Secondly, againſt the order of Nature, wherein God hath appointed that euery man ſhould liue vpon ỹ ſweat of his own browes, not of other men. Thirdly, againſt equitie of nature, which commandeth vs to doe to others as wee would be done vnto our ſelues. Fourthly, againſt all humane ſocietie, which by this meanes is brought to nullitie.

A treſpaſſe.
1. Againſt Gods commandement. Exod. 20. 15.
2. Nature.
3. Equitie.

The law againſt this treſpaſſe is exceeding fearefull: by the Exchequer law, he that ſtole was to reſtore ſeuen fold, and to loſe the ſubſtance of his houſe: by the Common law he was in the ſame caſe with the ſwearer, and the curſe denounced, Zach. 5. 3. was to light vpon him both in this ſide and in that: by the Starre Chamber law he was to be excluded quite from the inheritance of heauen,

The law againſt it.
Prou. 6. 31.
Zach. 5. 3.

1.Cor.6.10. heauen, for *neither theeues, nor couetous, nor drunkards, nor extortioners ſhall inherit the kingdome of God.* 1.Cor.6.10.

Vſe. Conſider this, you that make an Art of ſtealing, bee yee great theeues, or little ones, theeues in Church or in Commonwealth. Doth *Iſachar* ſay, *It is good crouching vnder many burthens, and that eaſe is good,* and that it were better to lie ſtill, then to endure the heate of the day? yea but this little leaſe of eaſe will coſt them, vnleſſe they looke to it, the feeſimple of a better thing. Doth *Ananias* ſay, that it is good pilfring from the Church, and that all is gaine which is kept backe from thence; neither is it any ſin, becauſe it is common? O but *Ananias*, beware of ſtealing from the holy Ghoſt, leſt thou die for it. There be great preyes to be made in city and countrie, by coſenage and deceit, by tricks of law and points

Geneſ.49. 14.

The dangerous eſtate of theeues. Act.5.

points of wit. O but leſſe theeues for ſmaller matters oftẽtimes are brought vnto ỹ gallowes. There be great booties to be made to Iudges, by receiuing bribes, to Officers by inhaunſing fees, to Lawyers, by maintaining euill cauſes, to tradeſmen by oathes and lies. O but take heed, theſe wil be heauy burthens vnto your ſoules, if you venture ſo vpon thẽ, they will preſſe you downe to hel. Let him *that hath ſtollen ſteale no more*, but *rather labour with his hands, and walke in his vocation*, with a contented mind: for becauſe of the neglect of this, God oft times is driuen to haue a controuerſie with a whole Land, as heere he had with Iſrael, becauſe of their *ſwearing, lying, killing, ſtealing, and whoring*. *The concluſion.*

And whoring.

THis is the fifth Action commenced againſt thoſe Iſraelites, *The fifth Bill.*

Whoring.

lites, their whoredome and vncleanneſſe: the Lord could not chuſe but haue a controuerſie with them, ſeeing (as he himſelfe complaineth by his Prophet *Ieremie*) *Though he had fed them to the full, yet they aſſembled themſelues by companies in the harlots houſes, they roſe vp like fed horſes, euery man neighed after his neighbours wife.*

Ierem 5.7.8. *Committed in Iſrael.*

Diuers kinds of it.

By [*Whoring*] heere is not only meant the outward act of vncleanneſſe, either betweene married parties, which is called adulterie, or betweene ſingle parties, which we call fornication, but alſo all inward filthie luſts of the mind, all vnchaſt proſpect of the eyes, all ribauld words of the mouth, all externall ſignes whatſoeuer, which did either kindle their hearts vnto vncleanneſſe, or were tokens of that beaſtly wickedneſſe.

A treſpaſſe againſt, 1. Gods Commandement.

This ſinne is a treſpaſſe, firſt, againſt

gainſt the commaundement of God, *non Mœchaberis, Thou ſhalt not commit adulterie.* Secondly, againſt the law of nature, for the *bodie was not made for fornication,* but *for the Lord.* Thirdly, againſt Gods inſtitution, which hath ordained mariage a remedie againſt the ſame. Fourthly, againſt others, who either are by this meanes drawne into wickednes, or diſgraced by their vncleannes. Fiftly, againſt themſelues, and that two manner of waies, firſt, againſt their bodie, by weakening it, and making it ſubiect to many loathſome & vile diſeaſes: and ſecondly, againſt the ſoule, for it is euen a very deſtruction to the ſoule, as it is, Prou. 6. 32.

2. *Nature.*

3. *Gods ordinance.*

4. *Our brother.*

1. Theſſ. 4. Prou. 5. 3. 11. Prou. 6. 32.

5. *Soule and bodie.*

Which very reaſons ſhew what a feareſull ſin it is, and how odious in Gods ſight. *The wrath of God is vpon them,* Coloſ. 3. 5. 6. *Whoremongers and adulterers God will iudge,* Hebr. 13. 4. *The paths of*

The law in this caſe.

Coloſ. 3. 5. 6.

Hebr. 13. 4.

Prou.2.18. *it are vnto death*, Prou. 2. 18. it ſhutteth out *of the kingdome of*

1.Cor.6.9. *heauen*, 1. Cor. 6. and it preſſeth

Reuel.21.8. downe *bodie and ſoule into hell*, as it is, Reuel.21.8.

Vſe. Beware then, I beſeech you, that any of you at any time bee not ouertaken with this filthie ſinne; *Your bodies are the members*

1.Cor.6.15. *of Chriſt, make them not the members of an harlot: flie fornication*;

1.Cor.6.18. *euery ſinne that a man doth, is without the bodie, but hee that committeth fornication ſinneth againſt his*

Coloſ.3.5.6. *owne bodie: mortifie therefore your earthlie members, which are on earth, fornication, vncleanneſſe, inordinate affection, and euill concupiſcence.* As for *fornication, and all vncleanneſſe, let it not be once named amongſt you, as it becommeth Saints:* neither *filthines, nor fooliſh*

Epheſ.5.3.4. *talking, neither wanton ieſting, nor any thing that is not comely:* for this vncleanneſſe will breake out at the laſt, and come from euill

vnto

vnto worſe, as it followeth in the text.

They breake out. *The ſixth Bill.*

THis is the ſixt treſpaſſe, their impudẽt *Inſolency*, they were mad, as it were, vpon their ſins, and deſperately giuen ouer to worke wickedneſſe: they ſold themſelues to worke miſchiefe. And (as *Iſay* ſpeaketh) they *did draw iniquitie with cords of vanity, and ſinne as with cart-ropes.* *Inſolencie.* *What is heere meant by breaking out.* Iſai. 5.

The *Septuagint* tranſlate it ἐκχυθῆναι, which ſignifieth to ruſh forth violently, or to ouerflow. The metaphore being taken frõ the channel of a riuer or brooke, which being full of water, and gotten to an head, doth at the laſt with violence breake foorth and ouerflow, or from the practiſe of vnrulie beaſts, which will be held and kept in no paſture, but breake their bounds & range abroad. And it ſerueth notably to *The metaphore.*

The aggrauating of this peoples sinne.

aggrauate this peoples sinne, and to shew their desperate estate, that now they had lost the blush of shame,& as they were growne dissolute, so also were they become resolute, neither perswasion, nor threate, nor mercie, nor feare, nor shame,nor punishment could detaine them, but they would needs breake out beyond their bounds.

Doct.
Sinne if it be not resisted,wil grow amaine.

Teaching vs thereby the progresse and growth of sin, which if it be not resisted at the first,will grow from worse to worse, from impietie to impenitencie, from impenitency to impudency,from carelesnesse to gracelesnesse.*They breake out.* Sinne is like the vision of waters, which *Ezechiel* saw

Ezech.47.1.2. 3.4.

issuing from vnder the threshold of the Temple, which at the first was scarce vp to the ankles, then it rose vp to the knees, then vnto the loines, and at last came to be a riuer which did ouerflow. It is like

like vnto the binding of *Sampſon*, Iudg. 16. who at the firſt was bound but with greene cords, thē with new ropes, after that, with the threed of the woofe. It is like a diſeaſe, which if it bee not reſiſted at the firſt, will grow worſe and worſe. Iudg. 16. 12. 13

By how much the more are we to be carefull, in putting in practiſe the counſel of the Wiſeman, *obſtare principijs peccati*, to obſtād euen the beginnings of ſinne, and to follow the aduice of the ſonne of *Syrach*, *Flie from ſinne as from a ſerpent, for if thou commeſt neere it, it will bite thee.* Why (ſaith one) is it ſaid as from a ſerpent? *Cur non potius ab vnguibus Leonis, aut à Tigridis dētibus, aut à facie Draconis*; Why not rather as from the paw of a Lion, the teeth of a Tyger, the face of a Dragon; ſeeing the ſnake is but little, and other vermine there be which are more full of poiſon. And he anſwereth *Vſe.* Eccleſ. 21. 2.

Iſai.14.29. himſelfe out of *Iſay* 14.29. *Out of the Serpents root commeth a Cockatrice, and the fruit thereof will bee a fierie flying ſerpent.* Thereby ſhewing the great encreaſe and

Pſalm.41. growth of ſinne: *Abyſſus Abyſſum inuocat*, ſaith *Dauid*, *One depth calleth vpon another:* So one ſinne calleth vpon another, one ſinne will linke it ſelfe as in a chaine with another, vntill *blood toucheth blood*, which is the next thing in the text.

The ſeuenth Bill.
Crueltie.

Blood toucheth blood.

Chald. Paraph. WHich words the Chalde Paraphraſe doth thus interpret: *Aggregant peccata peccatis; They heape ſinne vpon ſinne.*

Greg. mor.12. And *Gregor. Mor.12. Tunc ſanguis ſanguinem tangit cum peccatum vnum ad aliud impellit.* And

Greg. hom.11. in Ezech. the ſame *Gregorie*, *Homil.11. in Ezec. Sanguis ſanguinem attingit, quando peccatum peccato additur, & ante Dei oculos, adiunctis iniquitatibus*

tatibus anima cruentatur. Thereby ſhewing that ſinnes begin to be bloodie when they begin to be many. Bloodie ſinnes eſpecially theſe: 1. Blaſphemie: 2. Curſing father or mother: 3. Vnmercifulnes: 4. Want of inſtruction. 5. The bloodie ſinne of vſurie, a vice too common in this our age, and much to be lamented, which of all ſinnes may beſt deſerue to haue the name of a bloodie ſin, ſeeing it rendeth the ſoule of the one, and teareth the fleſh of the other, fetching drop of blood after blood, and making the conſciences of the doers of it for to bleede. This racking ſinne, this bowel-eating worme may well be termed a bloodie ſinne. The Vſurer may beſt haue that title appropriated vnto him, Pſalm. 5. *Vir ſanguinum, A man of blood:* vpon his bags may well be written, *The price of blood.* And when the Lord ſhall make inquiſition

Bloodie ſinne eſpecially.
Blaſphemie.
Curſing of parents.
Oppreſſion.
Want of inſtruction.
Vſurie.
The grieuouſnes of the ſinne of vſurie.

Pſalm. 5.

for blood, woe wil be vnto them, for *blood toucheth blood.*

A corrolarie vpon the premiſes.

By this that you haue alreadie heard, you may behold the large bedroll of *Iſraels* tranſgreſſions, and how deeply they were ſet in their rebellions: giue mee leaue now (right Honourable, right Worſhipfull, and welbeloued in the beſt beloued Chriſt Ieſus) to applie the ſame vnto our *Iſrael*, and in the glaſſe of their iniquities to preſent vnto your eyes our too too great imitation of their vices.

The application to our times. Ierem. 9. 1.

And heere I may iuſtly take vp *Ieremies* complaint, and ſay; *Oh that mine eyes were full of water, and mine eye-lids a fountaine of teares, that I might weepe day and night for the miſeries of our people!* What words ſhall I take, or how ſhall I reckon vp the bedroll of the ſame, but that I muſt make lamentation like the Dragons, and mourning like ỹ Oſtriches? Mich. 1. 8.

for

for ſurely the Lord hath a controuerſie with the inhabitants of this Land, yea a grieuous controuerſie he hath with *England.*

Swearing how common in our daies.

And heere firſt to begin with the firſt ſinne in this place laid to *Iſraels* charge, the great and capitall ſinne, the ſinne of *Swearing*, where is this ſinne to be ſeene? or rather where is it not to be ſeene? Court and Countrie, Towne and Citie groaneth with it, and like the ſmoake of *Sodome* it mounteth vp to heauen, the crie thereof is in the eares of the Lord of hoſts. What bargaine is made without an oath? what ſports? what talke? what companie, where ſwearing beareth not the chiefeſt ſway? Othes like ſwarmes of Egyptian flies heere euerie where with vs in the countrie, but like theſe graſhoppers heere in the citie which couer ſ whole face of the citie: It is fearfull and lamentable to heare; what ſtreet ſhall

In countrie.

Exod. 8. 24.

Exod. 10. 15.

In citie.

shall a man goe into? what companie shall he be in? what house shall hee soiourne in? what bed shall hee lie in, but whole vollies of oathes will sound about his eares? *These things thou seest O Lord, and wilt thou suffer it; and shall not thy soule bee auenged on such a nation as this is?*

Lying.

Come we to the second Trespasse, of *Lying*, and shall wee not finde our Land another *Phrygia*, and this Citie of *London* another *Crete*, of which *Paul* reporteth euen out of one of their owne Poets; Κρῆτες ἀεὶ ψεῦσται, *The Cretians are alwaies liars.* Swearing and lying are the cheapest wares this Citie yeeldeth; Masters reade lectures hereof vnto their apprentises, and they soone outlearne their masters, no conscience at all made of a lie; and hath not God then great cause to haue a controuersie?

Titus 1. 12. *How common especially in London.*

Come we to ỹ third Trespasse, *killing*,

killing, and is not that euery where almoſt to bee ſeene before our eyes? What killing of ſoules for want of teaching in the Church? what cruell butcheries are there in the Common-weale? how readie are men to burſt with malice in their hearts? what wounding is there with the ſword of the lips? what ruffianlike fraies and quarrels? what deſperate murthers within the skirts of this Citie, and euery where in the countrie are to bee ſeene? And hath not God then iuſt cauſe to haue a controuerſie with this Land?

Killing. How triuiall.

Come wee to the fourth Treſpaſſe, *ſtealing*: How much more common this vice now then in former times? what greedie coueting of the goods of other mē? what often politique circumuenting? what coſening, cogging, foreſtalling, exacting, inhanſing? what priuie prigging, pilling, proling, purloining? what open robbe-

Stealing. How riſe in all the ſorts of it euery where.

robberies in ỹ Common-weale, and ſacriledge in the Church? And hath not God then great cauſe to haue a controuerſie with vs?

VVhoring.

How vſuall.

And as for *Whoring*, the fifth Treſpaſſe, neuer were people ſo defiled with it as in our age: How open and common are your ſuburbe ſtewes? how many mẽ haue their whoredoms writtẽ in their foreheads? how many women haue their adulteries written betweene their breaſts? how commonly ſold and ſung filthie and laſciuious ballads? how triuiall, beaſtlie and obſcene ſpeeches?

Effeminate apparel, badges of this.

what immodeſt, wanton & whoriſh attires? O *London* if I ſhould hold my peace, the very ſtones would ſpeake againſt it.

The generall and deſperate ouerflowing of ſinne in the Land.

But if theſe things were in ſome few alone, the complaint might be the leſſe; if it were but ſeldome, or in ſome priuate corners only of the land, wee might the

the leſſe deplore it; if there were any hope of reclaiming mẽ from the ſame, there might bee yet ſome comfort: but theſe ſins are growne into the faſhion and are made a cuſtom; like vnruly beaſts men ruſh into the ſame, the deluge ouerfloweth the whole coũtrie; the men of our age draw iniquitie with cords of vanitie, and ſinne as with cartropes; they adde to *ſwearing, lying*, to *lying, ſtealing*, to *ſtealing, whoring*, and breake out from blood to blood; And how then can the Lord chuſe but haue a controuerſie with the inhabitants of this Land?

I take no pleaſure like an vncleane bird to vnrip the filth of this Church & Common wealth, the damme of whom I was bred; I grieue and ſpeake with griefe in reciting theſe things which are as manifeſt as the Sunne. For theſe things ſhall ỹ land mourne, the Lord hath a cõtrouerſie with it,

Gods wrath againſt it.

it,and I ſtand heere to pleade his controuerſie. A dreadfull controuerſie is it like to be, vnleſſe we labour to preuent it by repentance; vnleſſe you ſwearers leaue your ſwearing, you Merchants your lying, you quarrellers your killing, you ſwifters your ſtealing, you leachers your whoring; vnleſſe you deſperate ſinners become more tame, and you, Magiſtrates, ſeeke reformation of theſe things.

A more particular application to the preſent auditorie. To the Lord Maior and Aldermen.

And heere (mine honourable Lord, and you right worſhipfull companie of the Bench) giue me leaue to direct my ſpeech vnto you, and in Gods name to admoniſh you, that you awake betime to cut downe theſe vices as much as lieth in you, by your power. This Citie (whoſe Senatours you are) you ſee how full it is of ſinne, of ſwearing, lying, killing, ſtealing, whoring, vſurie, crueltie, and vngodly liuing; and will you ſit ſtill,

ſtill, and winke at theſe things, as if they did nothing appertaine to you at all? will you not draw out the ſword of Iuſtice to roote out the ſame; if not, know this, that you ſhall mourne, yea you ſhall be of the firſt of the that mourne, and it will one day proue to bee your greateſt vnhappineſſe, that euer you haue attained to theſe happie dignities. And now to you (moſt worthie Iudges) let me direct my ſpeech: You ſit in the ſeates of Iudgement, the cauſe is the Lords, if you doe not bend the ſway of your authoritie to the rooting out of theſe ſeuerall iniquities, there will one in ſeueritie iudge you. If you (reuerend Fathers and brethren in the Miniſterie) crie not out againſt theſe ſinnes, the blood of them that periſh in theſe ſins will crie againſt you. If you (Citizens) leaue not your lies, you (Courtiers) your oathes, if both Court and Countrie

Iudges.

Miniſters.

Citizens.

Countrie.

trie leaue not theſe their owne peculiar ſinnes, both they and we and all of vs ſhall mourne; yea, *the whole land ſhall mourne*, &c. as it followeth in the laſt place of my text to be conſidered.

The third part.

Therefore the whole land ſhall mourne, and euerie one that dwelleth therein ſhall be cut off, with the beaſts of the field, and the fiſhes of the ſea alſo ſhall be taken away.

The ſumme and ſubſtance of it.

AS in Tribunals and Courts of iudgement, eſpeciallie vpon life and death, after proceſſe made, & the parties brought vnto their anſwere, the Bill put in proued directly againſt them, and verdict giuen in, when the parties to bee condemned haue nothing to ſay why iudgement ſhould not be denounced againſt them; there is an inquirie made what lands and goods the partie hath,

hath, which being confiſcate to the Princes pleaſure, ſentence is denounced againſt ỹ parties bodie. Euen ſo heere, *Iſrael* being conuicted and to receiue iudgement in Gods Court, there is the like proceeding: Inquirie there need none to be made for goods and lands, for God knew that well enough alreadie; preſently therefore hee doth proceede to ſentence, hee threatneth to ſeaſe vpon their goods and chattels, and to cut off their bodies by ſpeedie execution: *Therefore*, that is, by reaſon of the forenamed ſinnes, *the land ſhall mourne.*

The Land ſhall mourne.

1. *Circumſtãce.*

Iudgement denounced.
1. *Againſt the Land.*

THe earth which they went vpon, the fields which they tilled, the gardens which they planted, the orchards which they adorned, and all the land which they inhabited, ſhall mourne. As when the earth is bleſſed with a

When the land is ſaid to reioyce.

plentifull encreaſe, *The vallies* are ſaid to *laugh and ſing:* when leaues and fruit do bud vpon the trees, the trees are ſaid for to reioyce: when a kingdome flouriſheth with plentie and proſperitie, the land is ſaid by a metaphoricall ſpeech to be glad: So on the contrarie ſide, by the ſame metaphore, when vpon the earth is ſeene nothing but ſcarcitie, the vallies are ſaid to weepe: when the trees are ſlipped from their ornaments, they are ſaid to lament: when God powreth his iudgements vpon a land, the land is ſaid to mourne.

When to mourne.

Two maine waies the land is made to mourne.

The Land mourneth: 1. When it is barren and fruitleſſe, ſo *Iſay* 33. It is ſaid *Langueſcere* to bee faint. 2. When it is ſmitten with mildewes and blaſtings, parched with heat, cõgealed by the froſts, or deuoured by wormes. *Ioel* 1.10. *The Land mourneth, for the corne is deſtroyed, the vine is dried vp, and*

Iſai. 33 9.

Ioel. 1. 10.

and the oyle decayed. 3. When it is vnpeopled, so Lament. 1. 4. *The waies of Sion lament, because no man commeth to her solemne feasts, all her gates are desolate, and she is in heauinesse.* Lament. 1. 4.

If I should reckon vp vnto you, how many times the land of Israel did mourne, I feare mee, I should too much presume vpon your patience, the time being too far alreadie spent. It mourned when the Cananite and the Philistims made incursions into the land: It mourned in the daies of *Shamgar* the sonne of *Anat*, and in the daies of *Iael*, when the high-waies were vnoccupied, and the townes not inhabited, vntill *Deborah* rose vp, a mother in Israel. It mourned in the daies of *Ioel*, when the *vines were made waste*, and the *barke of the fig-trees pilled off, when the seed was rotten vnder the clods, the corne withered, and the riuers dried vp.* It mourned in

How often the land of Israel did mourne.

Iudg. 2.

Iudg. 5. 6.

Ioel 1. 10.

the daies of *Hoshea* King of Israel, when by *Salmanazer*, King of *Ashur* it was brought into subiection, who brought people from *Babel*, from *Chuta*, *Ava*, *Hamath*, and *Sepharuaime* to dwell therein: thus did the land of Israel mourne, and euer for the peoples sinne.

2. King. 17.

Sinne the greatest enemy to any Land, or Countrie.

No greater enemie then sin to any citie, towne, or countrie: no treason greater against any State, then sinne lurking in the heart: no stronger rampire, engin or ordinance to beat downe any citie, then sinne. Sinne is that defiance which prouoketh the King of heauen vnto wrath: Sinne the match that setteth fire to his fury: Sinne the only cause of any peoples miserie. O then beware of sin, Machiauellian policies, falshoods, wrongs, deceits and lies. These are no walles to keepe, but cannons to beate downe cities, townes and countries: *Therefore*

fore ſhall the Land mourne.

And euery one that dwelleth therein ſhall be cut off.

2. Circumſtãce.

HEere is the ſentence vpon their bodies: as their ſinnes had cauſed a deſolation of the earth; ſo likewiſe of the people. They muſt be cut off, that is, ſhall be rooted out: the metaphor being taken from a mower that cutteth hay. And heere, the more to aggrauate this their deſolation, the Prophet telleth them, that euery one that dwelleth therein ſhall be cut off, not the poore alone, or the children, or the feebler ſort of people, but euẽ euery one; God was reſolued to cut off from Iſrael, head and taile, branch and ruſh in one day.

Iudgement againſt the people.

The metaphor.

Eſay 9.14.

The Lord hath many waies to effect this, many meanes to cut downe ſinners, many waies to deſtroy his enemies: he hath his rod of the famine, his ſword of the e-

Gods diuers waies to cut men off.

nemie, his arrow of the peſtilẽce: if with the rod of famine he whip not all, yet he can ſmite thẽ with the ſword; if they eſcape ỹ ſword, he will be ſure to pierce thẽ with his dart of the peſtilence; one way or other hee will bee ſure to pay them home: *They ſhall bee cut off.*

3. Circumſtãce.

The beaſts of the field.

Iudgement againſt the beaſts.

HEere is the ſentence giuen againſt his goods and chattels. 1. Againſt the beaſts, the *Quadrupedes*, thoſe foure-footed beaſts which God had giuen thẽ to vſe, both for their vſe & meat.

Examples of it

Theſe the Lord in plenty ſendeth to men, when he hath a loue towards them, and theſe for mans ſinne he taketh from him. Manie wayes hath God to cut off the beaſts of the field; by murraines, by rottenneſſe, by infection, by manifold diſeaſes inflicted on them

them for the ſinne of man. Thus dealt hee with the Egyptians, Exod.9. *The hand of the Lord was vpon the flocke in the field; for vpon the horſes, aſſes, camels, and ſheepe, was a mighty great murraine.* Thus God likewiſe puniſhed the Iſraelites in ỹ daies of *Benhadad* King of *Aram*, at whoſe comming vp to the ſiege of *Samaria*, an Aſſes head was at eightie pieces of ſiluer, yea for want of a ſufficiencie of that, they were driuen to feed on Doues dung. A fearefull puniſhment then muſt it needs bee for thoſe Iſraelites, to haue their beaſts thus cut off frō their Land. But peraduenture they might yet conceiue ſome hope, frō the aire, to bee fed with fowles, if beaſts ſhould faile, as the Lord ſent Quailes at *Kibrohataauah* vpon their Fathers, Numb.11.32. Yea but this hope is heere quelled, for it is ſaid, *The fowles of the heauen ſhall be taken away.*

Exod.9.3.

2.King.6.25.

+ Circumstãce

Judgement against the fowles.

The fowles of the heauen.

DIuers sorts of fowles had the Lord in mercie giuen the children of Israel for their food, although the vse of diuers of thẽ expresly was forbidden vnto thẽ, Leuit. 11. 21. Thus did God prouide not only for necessitie, but also for delight: yet when they sinned against him, hee tooke away not only that which might bee for their delight, but euen what was for their necessitie also. The fowles of the heauen must bee taken away, as well as the beasts of the field. But if all these were wanting, yet some hope might be from the sea, if flesh could not be had, they might liue by fish: yea, but here is a cooling-card for that also, *et pisces etiam, euen* the fishes also *shall bee taken away.*

Also

Alſo the fiſhes of the ſea ſhall be taken away.

5. Circumſtance.

OGreat and wrathfull indignation! would not the Lord ſpare the fiſhes? Why? But in that great deluge, when all the world was drowned, when the inhabitants of the earth were cut off, and the beaſts of the field periſhed, yet the poore fiſh were ſpared, as if they were a people of another world, and not contaminated with the ſinne-polluted earth; but now God wil not ſpare their fiſhes, but they ſhould periſh, as they did in Egypt, Exod. 7.19. The earth ſhould *mourne, the ſea mourne, & the aire mourne*, there ſhould be left neither fleſh, nor fiſh, nor fowle: what then ſhould bee left vnto them? *euen cleannes of teeth in all the land.*

Iudgement againſt the fiſhes.

Well then, here iuſtly may we ſay with *Habacuck: Was the Lord angrie*

Gods wrath vpon the creatures for mans ſinne.
Habac. 3.8.

angrie with the riuers? or was thine anger, O God, againſt the waters? or thy wrath againſt the ſea? No, no, it was againſt the people of the land, and vpon them by reaſon of their ſinne: It is this ſinne that bringeth a plagne vpon a Nation, Prince, or People; not vpon man alone, but alſo vpon the dumbe and ſenſeleſſe creatures. Pſalm. *A fruitfull land* (ſaith the Pſalmiſt) *hee maketh barren, for the wickedneſſe of them that dwell therein, and euery creature groneth with vs alſo and trauelleth in paine for our ſakes*, and becauſe of our ſinne. *Vſe.* O then bewaile ſinne, and when thou ſeeſt, either the earth it ſelfe, or the dumbe and ſenſeleſſe creatures of the earth to mourne; remember with griefe it is all for thy ſinne, and therfore bewaile thy ſin which hath been the cauſe of all.

The Application. Right Honourable, Worſhipfull, and beloued brethren, *Whatſoeuer*

ſoeuer hath bin written before time, hath bin written for our inſtruction. And (as it is 1. Cor. 10.) *All theſe things came vpon them for enſamples, to admoniſh vs, vpon whom the end of the world is come.* Doe you thinke that theſe *Iſraelites* were greater ſinners then others, that God did ſend ſuch extraordinary puniſhments vpon their bodies and their goods? I tell you, nay, but vnleſſe we repent, wee ſhall likewiſe periſh. *Iſraels* ſinnes are *Englands* ſinnes: nay, *Englands* ſinnes are more then *Iſraels* ſins; God is the ſame God ſtill, his hand is not ſhortned, his ſtrength is not abated, his iuſtice is not leſſened; hee hath ſought many waies to wooe vs, hee hath ſent many meanes to winne vs, many iudgements to reclaime vs, and yet for all this wee haue not turned vnto him, but haue continued a rebellious and ſtifnecked people before him: *For theſe things*

1. Cor. 10. 11.

Luk. 13. 1. 2. 3.

The iudgements to come vpon this land.

Our land hath mourned, but ſhall mourne more.

things ſhall the land mourne, and euery one that dwelleth therein. Yea our land hath mourned alreadie, and ſtill more and more it beginneth to mourne: *The heauens ouer vs haue been as braſſe, and the earth vnder vs as iron* Our fields haue mourned in their ſcarcitie, *the ſeed hath been rotten vnder the clods, blaſting and mildew* hath made our fruits to wither; and yet wee haue not returned vnto the Lord, and therefore yet his wrath is not turned away, *but his hand is ſtretched out ſtill.* The ſword of a forren enemie hath been ſhaken againſt vs, and wicked plots of Romanized *Abſoloms* haue bin attempted againſt vs and our State, and yet we haue not returned vnto the Lord; and therefore wee heare of the like attempting ſtill. The Arrow of the Peſtilence hath been flying amongſt vs, which hath ſmote downe thouſands and ten thouſands

By famine.

By ſword.

By peſtilence.

ſands in our ſtreets; and yet wee haue not returned vnto the Lord, and therfore his wrath is not turned way, but his hand is ſtretched out ſtill, yea in the ſame kind ſtil; and what will be the end therof? Surely euen that which God denounceth, Ierem. 19.3. *Behold I will bring a plague vpon this place, the which whoſoeuer heareth his eares ſhall tingle.* Ierem. 19.3.

I may ſay with *Amos, I am no Prophet, nor Prophets ſonne*, that I ſhould take vpon mee to define what puniſhment, what ye great puniſhment is, which God hath determined to bring vpon this land: yet I aſſure my ſelfe, and, in the name of the Lord, I dare aſſure you, that God is ſo iealous of his glorie, a God of ſo pure eyes, that he cannot ſee and ſuffer our ſo great and fearefull ſinnes: and ſeeing that we profit ſo little by his forepaſt iudgements, he hath a iudgement now comming, which

Strange iudgements now ſhortly to come. Amos 7..4

which will pay home for all. *Behold he will bring a plague vpon this place, the which whoſoeuer heareth,* Hoſea 9.7. *his eares ſhall tingle: The daies of viſitation are comming, the daies are comming, Iſrael ſhall know it,* England ſhall know it, *London* Amos.5.16. *thou ſhalt know it: The land ſhall mourne, and euery one that dwelleth therein ſhall bee cut off, with the beaſts of the field, the fowles of the* Amos 8.10. *aire, and the fiſhes of the ſea: mourning ſhall be in all ſtreets, and they ſhall ſay, alas, alas: euery one ſhall call another to lamentation, and ſuch as can mourne vnto mourning.* Your feaſts (Right Honorable) will be turned into mourning, and your ſongs (yee which liue at eaſe) ſhall be turned into lamentation. The mourning of ſuch as are now moſt merrie, ſhall bee made as the mourning of an only ſonne, and the end will proue a bitter day. Your pride (O yee daughters of our Sion, which

now

now are hautie, and *walke with ſtretched out neckes, and wandring eyes, and naked breaſts, mirſing as you go) wil be turned into mourning,* when *in ſtead of a ſweet ſauor*, you ſhall be poiſoned with *ſtinch, in ſtead of dreſſing the haire*, you ſhal haue *baldnes, inſtead of a ſtomacher a girdle of ſack-cloth, and burning inſtead of beauty*. Your oathes (O yee Courtiers) ſhall be turned into mourning. Your lies (O yee Citizens) ſhal be turned into mourning. Your raſhneſſe (O ye quarrellers) your vncleanneſſe (O yee leachers) your vnmercifulneſſe (O yee Vſurers) will turne to mourning, yea they ſhall make the Land to mourne, and euerie one that dwelleth therein ſhall bee cut off, with the beaſts of the field, and the fowles of the aire, and the fiſhes of the ſea likewiſe ſhall be taken way. Iſai. 3. 16.

Which thing ſeeing it is ſo, that *The concluſiō.*

that no leſſe plaintiffe then the Lord himſelfe hath a controuerſie with vs, and that with euery one of vs and that not for pettie matters, but for capitall, wherein we ſtand vpon life and death: ſeeing if we plead not guiltie, & put our ſelues to the triall, God and all his creatures would conuict vs, yea our owne conſciences will giue in euidence againſt vs; what ſhall we do (my deare brethren) in this ſo fearefull caſe? To flie from God is impoſſible, to hope for ſafetie notwithſtanding all our ſinnes is but idle, to make doubt of Gods iuſtice were verie ſimple, to preſume vpō his mercy, were nothing bootfull, to fall vnder his iudgements were intolerable. What then ſhall we doe? euen take vnto our ſelues words, and humble our ſelues before this mightie Iudge, with an heartie confeſſion of our ſinnes to turne

vnto

vnto him, *in forma pauperis*, to sue vnto him; and with *Dauid* to call for a Psalme of mercie, *Miserere mei Deus*, *Lord be mercifull vnto me:* Lord giue a gratious pardon. Let the Elders assemble themselues: *Let the Bridegrome come forth of his chamber, and the Bride out of her bride-chamber; let the Priests, the Ministers of the Lord, weepe betweene the porch and the Altar, and let them say, Spare, O Lord, giue not thine heritage vnto reproch.* Ioel 2.13. 14.15. Ioel.2.17.

Yea spare, O Lord, spare thy people, whom thou hast nourished, and continue fauourable to this our Sion: *Powre out thy wrath vpon the heathen that know thee not, and vpon the families that call not on thy name. Death is come into our windowes, and entred into our palaces to destroy the children without, and the yong men in the streets.* O cõmand thine Angel to Ierem. 10.25. Ierem.9.21.

put vp his ſword, and ſay it is e-
Lament.4.8. nough. Thou haſt brokē the ſtaffe of our bread, and made cleannes of teeth in al our cities, ſo that the skinnes of many haue cleaued to their bones, and been withered like a ſtocke. Render vnto vs the yeares that the graſhoppers hath eaten, and the canker-worme, that we may eate and be ſatisfied, and praiſe thy name. *Loe thine e-*
Pſalm.83. *nemies, O Lord, loe thine enemies,*
the Tabernacle of the Iſmalites, the
6. *Moabits, and the Agarens wait*
for our deſtruction, *they take craf-*
7. *tie counſel together againſt thy peo-*
3. *ple, & haue conſulted againſt thine*
holy ones: They haue ſaid, let vs cut
4. *them off from being a nation, and let*
the name of Iſrael be no more in re-
9. *membrāce: But do thou vnto them,*
as vnto the Madianits, as to Siſera,
10. *and to Iabim, at the Riuer Kiſhon:*
Make them and their Princes like
to Oreb and Zeeb, yea like to Zeba
and

and Zalmunna. But be fauourable vnto Sion, and build vp the walles of Ieruſalem: So wee thy people, and the ſheepe of thy paſture, ſhall praiſe thee for euer; and let all the people ſay Amen, Amen.

FINIS.